NATIONAL COUNCIL

OUTLOOK

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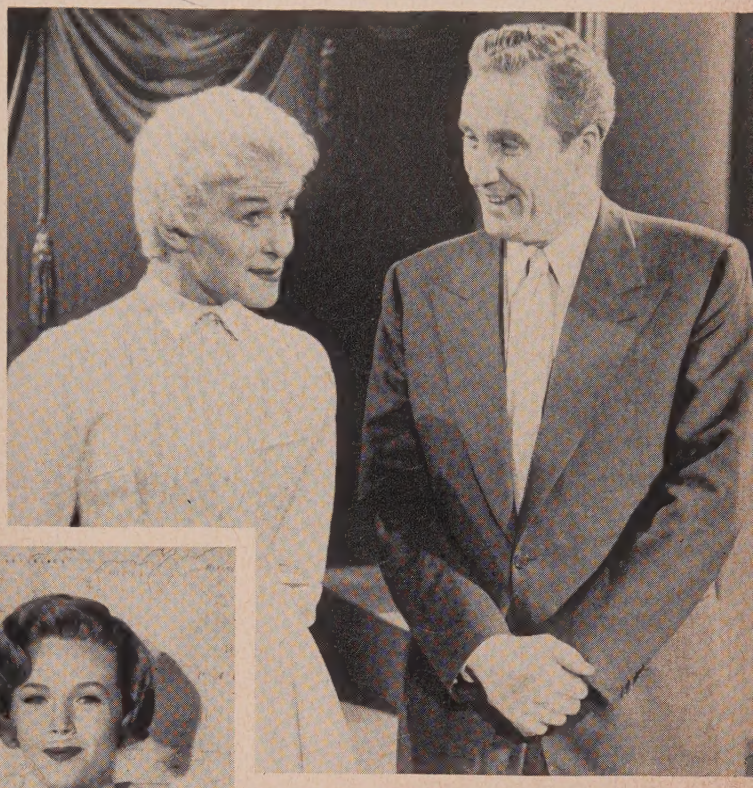

HELPING THE CHURCHES REACH MILLIONS

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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New York 10, N. Y.

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THE COVER

The recent meeting of the board of managers of the Council's Broadcasting and Film Commission was the occasion for a recognition of the many contributions made by radio and television personalities to the churches' task of reaching the millions who never go to church. Our cover shows a few such contributions.

At upper left, Charles Van Doren of "Twenty-one" fame appears on "Frontiers of Faith."

The upper righthand picture shows Gretchen Wyler of "Damn Yankee" and Ray Middleton of "South Pacific" also on "Frontiers of Faith."

Congressman Brooks Hays of Arkansas, president of the Southern Baptist Convention, is seen at the lower left on the Dave Garroway show "Today."

At the lower right, Arlene Francis, hostess of the NBC "Home Show," is shown with children of the Siloam Presbyterian Church of Brooklyn who gave nativity tableaux.

The central picture shows television star Barbara Britton in a one-minute film clip on behalf of the World Day of Prayer which appeared on hundreds of stations.

Vol. VIII, No. 3, March 1958

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

34 DENOMINATIONS WORKING TOGETHER

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RADIO AND TV: *Instruments of Civilization?*

By ELSA KRUUSE

PRACTICAL ways to get top quality, more denominational cooperation and increased participation in religious broadcasting were studied by almost 200 church and industry experts in efforts to draw up "a grand design of mass communications worthy of the churches."

The annual three-day meeting of the Broadcasting and Film Commission of the National Council, in New York, February 18-20, brought together nationally-known professionals in TV, radio, films, TV workshops and publications. In its business sessions, the Board of Managers, under the chairmanship of Rome A. Betts, voted a million-dollar operational budget for 1958. Mr. Betts, executive director of the American Heart Association, became chairman last year.

Calling 1958 "a year of decision," Dr. S. Franklin Mack, BFC executive director, declared in his opening address that "the right of religion to the airwaves must be validated by the kind of programming offered." He also emphasized that the same high standards should be applied by station management to its religious programs which it applies to other programs.

"Unless such initiative is taken by the stations," Dr. Mack said, "one wonders who is to save the Christian Gospel from being done to death at the hands of its friends."

In line with the new community-level approach, Rev. Joseph M. Woods, Jr., of Harrisburg, Pa., and Miss Ella Harllee of Washington, D. C., reported that local radio and TV stations are increasingly airing home-produced religious programs, giving church members across denominational lines chances to air their views on such panels.

Concern for a trend to conformity in the American people and their eventual reactions to the "economic depression of uncertain duration" led Professor Dallas Smythe of the University of Illinois to issue a warning.

"The mass media have a grave responsibility to facilitate our growth into more mature and realistic ways of viewing world problems."

He noted that in the depression-thirties we nevertheless possessed "rugged individualism." Deploring the "de-individualized, de-characterized and de-personalized" production of goods and services today, Dr. Smythe said that incentives to work have now shifted from individualism to group conformity.

Pamela Illott of CBS receiving an award from Chairman Rome Betts of the Broadcasting and Film Commission in recognition of her collaboration in producing *Look Up and Live.* A number of industry people, both prominent and behind-the-scenes, were also cited.

Dr. Smythe also saw subliminal perception (S.P.) as "perhaps the most significant recent development in our business-manipulated culture." Calling this subconscious TV order to buy or do something "a mental invasion," he predicted that if it succeeds, it will have gone "much further toward totalitarian manipulation than even George Orwell visualized in '1984.'"

In the field of religion, the Illinois economist and research professor of communication saw in "peace of mind" preaching a counterpart to industry's tranquilizers and deplored applying the techniques for selling cigarettes to evangelism.

Dr. Truman B. Douglass joined other leading critics of "mass-packaged and delivered" religion in his discussion of "Missions and Mass Communication." The executive vice-president of the Board of Home Missions of the Congregational Christian Churches declared:

"There is no fundamental difference between the commercial which assures the consumer that a certain tonic will aid his 'tired blood' and another commercial promising that an occasional dose of religion will make him 'feel better fast.'" The chief distinction, he pointed out, is that the tonic is more likely to produce the promised result.

"One of the first responsibilities of those engaged in the use of mass media in behalf of the church," Dr. Douglass told the group, "is an understanding of the nature of the church's message and to convey it without garbling its true sense."

The new society in the "next America," which he sees developing, is going to require radio and TV to be the "instruments of civilization," Dr. John Osman declared.

More than a hundred sprawling communities have already grown out of "a mosaic of old urban regions," he said, but they have no "cultural entity" or "civic personality."

Noting what he called the deadly monotony of the American suburban scene where "people play their standard parts and thought is at the lowest common denominator," the vice-president of the Fund for Adult Education proposed that radio and TV-transmitters become the Town Halls of the future.

"They can provide a new image of how men work and live and think together in this new society," he said, "and an entire community can simultaneously deliberate the issues confront-

ing it by using the common knowledge these media provide."

Professor Julian N. Hartt of Yale University Divinity School stated that the churches' particular aim should be "to penetrate the desperately troubled and sensitive areas of strain" from which modern man suffers.

"The church sometimes is the last to appear on the scene or it patches up the distress with a mustard plaster or another squirt of lubricant to smooth some of the friction," he said. "The church alone cannot pray the world into peace or social justice," Dr. Hartt concluded. "Unless it can bring its people to their knees, it cannot hope to solve the problems of mankind."

Dr. Hartt's views were commented on by Dr. F. Eppling Reinartz, president of the National Lutheran Council, and Quincy Howe, noted ABC news analyst.

Jack Gould, nationally known radio and TV critic of the *New York Times,* added his voice to criticisms of trends in some religious programming.

"There's too much duplication in religious programming now," he cautioned, "and in the babble of voices none is being heard very clearly."

Protestant church broadcasters can be leaders in the field, he said, if they improve program quality, understand the medium and get professional training in production as well as promotion. If church broadcasters can find the answer to what TV can do that it isn't doing, they will be able to bring "a common sharing of religious experience to millions of people today who are getting restless in front of their TV dials," he concluded.

At the annual BFC dinner citations were given to Arlene Francis, Galen Drake and 22 prominent and "behind-the-scenes" industry people "for recognizing the importance of religion in American radio and television and for integrating good religious stories and personalities into their shows."

BFC citations acknowledged work on national radio and TV programs including *Frontiers of Faith* (NBC); *Look Up and Live* (CBS); *Other People's Business* (WQXR); *Today* (NBC); *Faith in Action* (NBC); *Church of the Air* (CBS); *Life and the World* (NBC); *Monitor* (NBC); and CBS-TV and NBC-TV *News.*

Among the newly elected members of the Commission were Dr. Robert Kirkpatrick, Presbyterian, U.S. (Southern), of Union Theological Seminary in Richmond, Va., and Dr. Wilbour Saunders, American Baptist Convention, president of Colgate-Rochester Divinity School.

In all, more than 15,000 placements were made on U.S. TV stations by BFC in 1957, Dr. S. Franklin Mack, the commission's executive director, stated in his annual report to the board. Of these, 30 were half-hour network programs on 65 CBS stations and 26 on 75 NBC stations, he said, and the commission also sponsored 260 radio programs during the past year.

A major study of the role of radio, television and films in religion has now been set up, Dr. Mack announced, following its authorization by the National Council's General Assembly in St. Louis. He also reported that radio and TV leaders of Protestant councils of churches throughout the United States recently formed a Council Broadcasters' Fellowship.

Nationally known BFC television programs, which already have received an impressive collection of industry awards and "avalanches of fan mail," include three "hit" programs produced by the commission or its Protestant member-denominations, he said. They are *Look Up and Live,* which recently won a Sylvania award; *Frontiers of Faith,* and the new *Off to Adventure* children's series, which caused the "avalanche."

"A highlight of 1957," said Dr. Mack, "was the critical acclaim in the press for the summer TV series, *The Seeking Years.* Seldom have we had such press notices or such widespread industry approval of our programs."

Outlining the purposes governing BFC radio and TV programming, Dr. Mack emphasized "our lively concern for those outside the fold." He foresaw "a growing grass-roots evangelism movement which will meet broadcasting halfway and make it possible to release the vast potential of the mass media."

"We try to reach children through *Off to Adventure* and are busy planning a Christian education children's series," he said. *"Look Up and Live* speaks to teenagers and, through *Frontiers,* we are trying to reach skeptical adults." The Protestant segment of *Frontiers of Faith* on the NBC-TV network runs this year from February 2 to April 20.

"We feel some pride," Dr. Mack declared, "in the three-faith solidarity with which we have conducted negotiations for improving the *Frontiers* series."

The BFC director also cited *What's Your Trouble?, Man to Man, The Way, The Pastor* and *This Is the Life* as TV programs influential in counselling youth and helping people "find Christian solutions to their problems."

On the other hand, he noted a continuing tendency to "divisiveness" with some denominations undertaking TV and radio programming independently. "There aren't enough channels on the air to compete," Dr. Mack commented. "We must cooperate because certainly if we don't have enough pooled funds to work as we'd like to, individual denominations don't have enough either."

In recent months, said Dr. Mack, camera crews traveled to Hawaii, Alaska, Canada and the Caribbean where they shot footage for six new *Off to Adventure* series—sequences of a documentary which will be released in March for the churches' 1958-59 home missions study theme. 1957 dramas in the missions series were *Younger Brother,* produced in Japan, and *Split-Level Family.*

Dr. Mack also reported that "exciting" on-the-spot recordings and films made in Hungarian refugee camps in Austria and Yugoslavia were broadcast during the year on the network series *Let There Be Light.*

Just released is *The Long Stride,* a factual report of conditions in world refugee camps which "pulls no punches." This 16-mm. sound film was commissioned by Church World Service, relief agency of the National Council of Churches, and is available to local churches.

Broadcast training through institutes and workshops—which have been attended by 8,500 people since they were launched in 1951—BFC publications, and special projects were also reported on at the meeting.

"Bold new experimentation in all these fields is in process," Dr. Mack told the board, "and it may well be that the critically important potential of radio and television will make these mass media the catalysts to unite the churches on a course of action geared to the world situation."

New Hymns Sought on International Relations

Rev. Deane Edwards, president of the Hymn Society of America, and Dr. Kenneth L. Maxwell, executive secretary of the National Council's Department of International Relations, announce a "search" for new hymns (texts) which can be used in churches for "creating a new understanding of the nature of the international situation; and the responsibilities toward it, both personal and national, which spring from the Christian faith." The new hymn or hymns chosen will be sung at the Fifth World Order Study Conference, which is to be held in Cleveland, O., November 18-21, 1958.

The hymns submitted should deal with the general theme of the conference, "Christian Responsibility on a Changing Planet"; with the aspirations of men and nations seeking peace, freedom, justice and good will; or with one or more of the subjects to be discussed.

Texts of new hymns should be sent, not later than September 1, 1958, to the Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y. The texts should be written to meters found in the standard hymnals of the churches.

A Symposium . . .

The Conquest of Outer Space

A dozen outstanding Americans answer these questions:

1. Will man's conquest of outer space, as foreshadowed by Russia's earth satellites, strengthen or weaken religious faith? Will it lead to religious revival — or to all-out worship of science minus God?

2. Russian science, under a godless regime, has apparently outstripped U. S. science in development of some super-destructive weapons, including now the possibility of controlling the fate of nations through control of outer space. (a) How does the Christian face up to this threat to his security without succumbing to hysteria, to fear of the future? (b) What lies ahead for Christians and their churches to do?

MAN'S surge into outer space has brought many questions to American minds, questions of danger and of opportunity. The OUTLOOK has asked a dozen outstanding Americans—a distinguished businessmen, a prominent attorney, a leader in women's church work, a philosopher and a half-dozen leading churchmen—to give their reactions to some of the awesome implications of the problems confronting us at the present critical moment.

Sturdiness of Christian faith marked the answers of all. Fear can blight, faith in God gives courage and strength. "We don't know what the future holds, but we do know Who holds the future."

None were in despair of our ultimate fate as children of God, though, realistically, more than one pointed to the trap awaiting us as a nation effective in world leadership if we fail to redirect our energies and make the right choices now at this time of crisis.

That it is a time of crisis all were agreed. None belittled the importance of the present moment. Some welcomed it because it has inescapably revealed some of the shoddiness in certain shallow pretensions to religion and is driving us to delve deeper. The issue is before us now "with horrible clarity" even as it has been before sensitive religious leaders in every generation. Always there has been the might of power on one hand and the might of God on the other. True security, more than one pointed out, does not lie in military security.

Many of those queried sounded a prophetic note reminiscent of the prophets of old . . . we have chosen immediate comfort in place of long-range security . . . sold our birthright for a mess of gadgets. Even now, some felt, we are not sufficiently awake, only humiliated, not truly humbled and open to changing our comfort-loving ways. Others were more optimistic; they felt that, though sputnik has destroyed our complacent freedom forever, what could emerge, if we would re-direct our energies, is a more responsible, self-disciplined freedom, one more conducive to the fulfillment of the purposes of the Kingdom of God.

Various concrete suggestions were offered for action by Christian citizens and by Christian churches. Responsibility without evasion was pressed by all. "Work, talk, vote and pray."

Answers follow in alphabetical order:

DR. THEODORE F. ADAMS, *Pastor*, First Baptist Church, Richmond, Va.; President, Baptist World Alliance

I think man's conquest of outer space can strengthen our religious faith and work if our churches do their part to lead those interested in science to a deeper religious faith and those of religious convictions to a finer appreciation of the importance of science in the world of our day. We fear no truth for it is all God's truth. The more of His truth we know, the more zealous we should be in religious faith and service.

I find myself recalling the old statement "We don't know what the future holds, but we do know Who holds the future." Russian science has shattered our complacency. Certainly we are called to more zeal in missions and evangelism and to more earnest effort to practice what we preach and to demonstrate at home as well as abroad what Christianity can do in promoting brotherhood, justice, righteousness and peace. Just as the pioneer days in America and the pioneer days in missions brought new zeal and devotion and a new challenge to establish Christianity, so I believe the Space Age challenges the best that is in us, and I have every confidence that Christian forces will rise to meet this new and larger opportunity.

DR. J. W. BEHNKEN, St. Louis, Mo., President, Lutheran Church — Missouri Synod

Man's conquest of outer space is, of course, not as yet an accomplished fact. I see no reason why, if it were accomplished, there should be any weakening of religious faith. The faith of God's people is based on God's holy Word. This is a firm and solid foundation which does not waver. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Whether the startling happenings of our day will lead to all-out worship of science minus God cannot be predicted. Undoubtedly many who are not now believers in the Christian religion will become all the more imbued with the greatness of science and worship it minus God. On the other hand, all the remarkable things which God has revealed to man in the course of years, all the inventions and discoveries, should lead the seriously-minded person to an ever greater reverence for God. After all, these many things at which we marvel today have been in existence since the creation of the world. Only little by little did man discover them.

Russian science, under a godless regime, has indeed outstripped United States science, as was evidenced by the sending of sputniks into space while the efforts of our scientists have proven to be a disappointment. American people felt rather humiliated, but unfortunately not humbled. When you ask how the Christian faces up to this threat to his

security without succumbing to hysteria and to fears for the future, I would simply say that the Christian realizes that all these extraordinary happenings are to be expected prior to Christ's coming as Judge of the world. . . . While those days may be terrible as compared with anything that has happened on earth, nevertheless, the Christian is urged "when these things begin to take place, look up and raise your heads, because your redemption is drawing near."

When you ask, "What lies ahead for Christians and their churches to do?" I would answer that with prayer and with consecration and with a true spirit of Christian aggressiveness they must continue in the work of proclaiming the Gospel of Jesus Christ as the only hope of salvation for the sinner. They must strive to lead more and more people to the cross of the Redeemer and plead with them, for Christ's sake, to accept the reconciliation which the Savior effected. The more terrifying for men the situation may become, the busier and more faithful the church must be in the proclamation of the Gospel.

Dr. Edwin T. Dahlberg, *Pastor*, Delmar Baptist Church, St. Louis, Mo.; President, National Council of Churches

The international watchword of the last few years has been *massive retaliation*. It has been a feverish philosophy of bomb for bomb, rocket for rocket, sputnik for sputnik.

The Gospel of Jesus Christ knows nothing of retaliation. When Jesus was reviled he reviled not again. His four-point program in relation to his enemies, according to the Sermon on the Mount, was to love, to bless, to do good, and to pray.

The task of the Christian church, therefore, if we would be faithful to the express command of our Lord, must be one of *massive reconciliation* . . . throughout the total life of mankind. All nations are waiting for it. What company of people anywhere on earth should feel a sense of this commission more keenly than the National and World Councils of Churches, whose specific ecumenical task is that of reconciling all the children of God into one universal fellowship of Christ? . . .

A reconciliation in the context of eternity is basic. There is a fundamental hardness of heart—a stubborn, unyielding spirit—throughout the life of humanity today. It complicates the process of reconciliation at every point. It clutters up the life of the family, in the persistent refusal of husbands and wives, parents and children, to see each other's point of view. It blocks negotiations between labor and management, causes walkouts in the United Nations, stalemates every conference on disarmament, and even embitters the fellowship of men of religion. There is a hostile emotional coloring—an overtone of fear and self-concern—hanging about every conference table. This makes it difficult for people to see eye to eye. How shall we overcome all this, and learn to love one another as we ought to love, unless we return to the God who is himself love, and the source of all love?

Dr. Franklin Clark Fry, New York, President of the United Lutheran Church in America and of the Lutheran World Federation

Under the clouds of the 1950's, we who are alive today need to listen more intently to the words of Jesus that man should not fear those who can kill the body. Our minds and spirits should turn to God who has our souls in his loving and providential care. Fear can blight; before long it paralyzes. Faith in God, who liberates men, gives courage and strength and lifts up their ears and hearts to Him.

Ernest A. Gross, *New York Attorney*; Chairman, National Council's Department of International Affairs

This is not the first generation, nor the first age, in which men have been subjected to a lifetime of unending crisis. Now, as throughout history, there are only two ways of meeting crisis. One is the route of terror, escape, and evasion. This involves the glittering formula, the giving of false weight to military posture, and the endless talk about "sacrifice," without surrendering either comfort or complacency.

The other method of dealing with crisis, the only one which can succeed, involves a continuing exercise of self-discipline. Power, as Franklin Roosevelt said, must be linked with responsibility, and obliged to defend and justify itself within the framework of the general good.

This seems to me one of the contributions which Christianity makes to the functioning of a free society. It would be an important contribution even if, by some miracle, the Soviet Union were to become overnight a model parliamentary democracy. Because that miracle has not taken place, and is not likely to in the foreseeable future, the role of Christianity in forging the link between power and responsibility becomes indispensable.

It does this in many ways, but principally by teaching the values of diversity. Diversity is always the first target of the godless. The communists, fascists and other forms of tyranny suppress the individual, persecute the minority, and repress nationalism. Conformity is not merely a convenience for a despot; it is a condition of his survival.

We cannot, either as Americans or as Christians, meet the challenge of a well-armed, technically proficient and highly resourceful police-state unless our actions, at home and abroad, continually emphasize our support of freedom for the individual person, equality for his race and culture, and independence for his political institutions.

There do exist in all men common and unifying elements, inborn human aspirations for friendship, freedom and justice. The source of optimism for the future lies in this fact. No success in Soviet science or techniques, no superweapons, and no penetrations of outer space can alter the fact that, although our *form* of democracy may not be exportable, the American *ideal* is. Indeed, we have been exporting it from the very beginning of our life as a nation.

Abraham Lincoln once said that the Declaration of Independence gave not alone liberty to the people of this country, but hope to all the world for all future time. It promised, he said, that in time the weight would be lifted from the shoulders of all men and that all should have an equal chance.

That was Lincoln's vision. It should serve to remind us that the Declaration of Independence is based upon truths which Christianity considers to be self-evident. It is the responsibility of the churches to help transform the evident truth into the existing reality.

Paul G. Hoffman, Pasadena, Calif., one-time U. S. Delegate to the United Nations and former Administrator of the Economic Cooperation Administration

Time alone will tell whether the launching of Russia's sputniks and our Explorer will strengthen or weaken religious faith, will lead to a religious revival or to an all-out worship of science; in other words, whether it will bring triumphant progress or disaster to the human race.

The surge into outer space can bring disaster if it leads to our believing that real peace can result from our winning an armaments race. We must keep constantly in mind the fact that the sole justification for vast defense expenditures is to deter aggression, to avoid war, and to buy time in which to wage peace.

The coming conquest of outer space can result in triumphant progress for the human race if it leads to action by the Christian church and every Christian which will move us toward peace on earth and good will among men. Among the many specific measures which should be supported are: 1) the President's mutual aid program, 2) the extension of the Reciprocal Trade Agree-

ments Act, 3) U.S. membership in the International Trade Organization, 4) a rapid build-up of communications and contact among the peoples of the free world and between the peoples of the free world and those in the communist countries and in their satellites, and 5) the strengthening of the United Nations.

The strengthening of the United Nations at this time of crisis is of particular importance. Our government should take the position that any preparatory talks or any high level conferences between the Russians and ourselves should be held under the auspices of the United Nations. We should take the lead in internationalizing outer space under the control of the United Nations. We should advocate a permanent peace force under the United Nations. We should urge that technical assistance to other nations insofar as practical be channeled through the United Nations. and we should urge adequate financial support for the United Nations.

Bishop Gerald Kennedy, The Methodist Church, Los Angeles Area

This is one of those dramatic and catastrophic moments in history which makes us re-assess our faith. I welcome it as an experience which reveals so much of the shoddiness of our shallow pretentions of religion.

I think we are in for a testing that will send some of the weaker brethren elsewhere in a search for security. Already there is a general hysteria which seems to say that the only safety is quickly to develop more terrible weapons than the Russians possess. I think, however, that many people are suddenly face to face with a vision of where this madness leads us, and they will be driven to a much deeper appreciation of religion. It is quite possible that we shall lose in quantity and gain in quality. For actually we can no longer doubt where this path of militarism will lead us.

The success of Russia confronts mankind with a difference in degree but not a difference in kind. The essential issue has always been the same. The Old Testament prophets had to face the reality of overwhelming might on the one hand and the power of God on the other. We are driven back to believe that love is stronger than hate and that mankind wants peace in the establishment of brotherhood. The issue is before us now with horrible clarity even as it has been before sensitive religious leaders in every generation.

Our task now is to keep before our people the whole picture. We must not see our defense in too narrowly militaristic terms. We must proclaim that our chief weapon is in providing leadership for people who want a better life for themselves and their families. Even those who control the weapons must come to terms with human desires and human hopes. Our task is to point out the horror of naked force and the glory of a kingdom wherein dwelleth peace and righteousness.

Dr. Robert J. McCracken, *Minister*, Riverside Church, New York City

Russia has at its disposal the secret of the intercontinental missile—that is, the secret of the transatlantic and transpacific missile. It could devastate the heartland of North America, just as the United States from its bomber bases could devastate the heartland of the USSR. This is the ghastly reality of the situation with which we must reckon. Let us hope we can live with it, too. Modern war in the Nuclear and Space Age can mean mass suicide or, if it falls short of that, appallingly widespread destruction and untold genetic deterioration. Major warfare and suicide are now synonymous terms. This generation has in its hands veto power over the continuation of civilization.

And yet this is not a time for hysteria. Now if ever we need to keep perspective and avoid hasty, panicky measures. Don't let's turn all our classrooms into laboratories. Too much stress should not be placed on technological superiority. Some of our scientists say that, preoccupied with big business, bigger salaries, bigger cars, bigger television screens, scornful of "eggheads" and parsimonious toward teachers and education, we have lagged so far behind, and Russia has forged so far ahead, that it will take us ten years to catch up. Even if we catch up sooner, what then? Technological superiority is no guarantee of ultimate survival, of final security. Scientific invention on its record cannot lay claim to being the Savior of the World. Political wisdom rather than scientific "know-how" is the need of the hour. Character that can control nuclear energy, moral and spiritual initiative that is adequate to the handling of it, not a world of plot and counter-plot but world law and world government, worldwide good will and faith in place of fear, prejudice, hatred, greed—this is priority Number One.

James A. Pike, *former Dean*, Cathedral of St. John the Divine, New York City, newly elected Bishop

Many Americans are now feeling personally anxious about the evidences of Soviet superiority in satellites and missile development.

Since certain types of popular religion today are focused on ridding us of anxiety, I am glad to say that our anxiety over Sputnik I and Sputnik II is a good thing. Indeed my fear is that not enough of our citizens are anxious and that with those who are, the anxiety will be all too short-lived.

The Sputniks can be seen as God's messengers of judgment on our complacency. Something from godless Russia as a messenger from God? Remember that the prophet Isaiah told Israel that "the Assyrians are the rod of God." What is the message of judgment? As a nation with still the greatest material resources and technological talent we have misdirected our energies. It's not that we've been less materialistic than the Soviets who espouse materialism: it's simply that our materialism has been expressed on a lower level. We have piled gadget on gadget, one new car model after another, colored TV, fancier homes—and so that we could have these things have resisted taxation which would have enabled us to have a concentration of talent and funds on the scientific advance that would make for our overall peace and safety. In other words, we have chosen immediate comfort for long-range security. We have been unwilling to make the sacrifices necessary to fulfill the God-given task and opportunity of explaining the secrets of His world, conquering its space and utilizing all of creation for good—the charter implied in the text "man is made in the image of God." In other words, we have "sold our birthright for a mess of pottage"—that is, for a flock of gadgets.

In this regard, with their concentration on the bigger aim and their paucity of chrome-plated consumer goods, the children of darkness are wiser in their generation than the children of light.

So our anxiety can be creative. We still have the same resources and talent we had before; a ground swell of public opinion—and expressed willingness to sacrifice—can bring about an immediate redirection of our energies, and we can hope to catch up or pass up, giving the forces of freedom strength to maintain themselves against the forces of despotism.

A final word: there need be no *ultimate* anxiety. God is still on the side of freedom and if we will freely respond to the challenge of this current judgment on us—"while there is yet time" we can have hope of saving a place in the world for the best values of our way of life. Indeed what can emerge is a more responsible, self-disciplined freedom more conducive to the fulfillment of the purposes of the Kingdom of God than the complacent freedom which the sputniks have destroyed forever.

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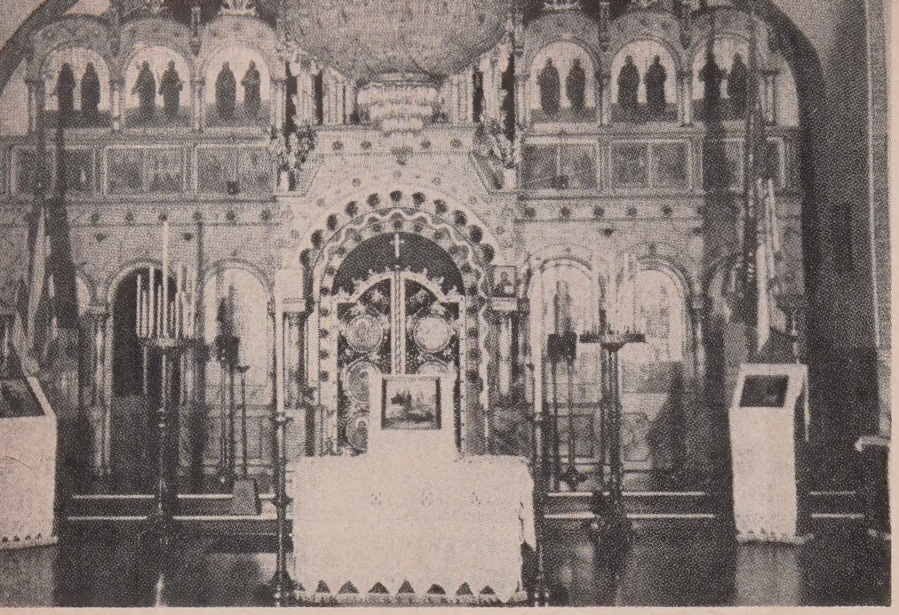


The interior of St. George Serbian Eastern Orthodox Church, Joliet, Ill.

Introducing

THE SERBIAN ORTHODOX CHURCH

A New Constituent Member of the National Council

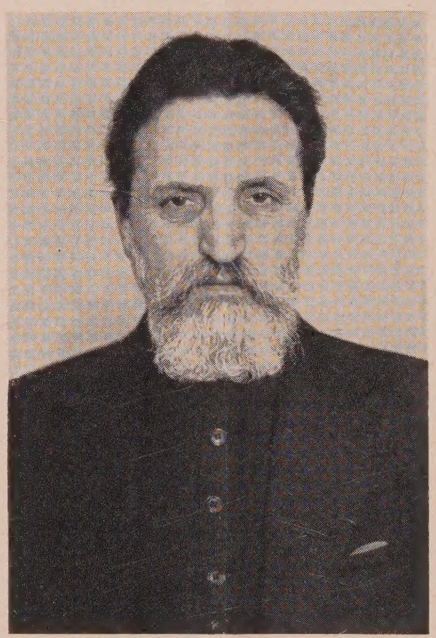
By HELEN BUCKLER

ANCIENT tradition and modern American ways combine to make the Serbian Eastern Orthodox Church, newly admitted member of the National Council of Churches, a vigorous, dynamic body. In the past two years alone ten new churches have been added to the previous 53 in this country and now three more are in process of organization.

Sunday schools taught in English, prayer books in English as well as Serbian, and active recreational programs in church halls in winter, in summer camps when the weather is warmer, combine to keep the Serbian Church popular with youngsters and oldsters alike.

Serbian families are usually large and their ties warm; children do not seem to feel a need to rebel. Parents are deeply concerned with the training of their children. All this, combined with a deep religious fervor, a here-and-now feeling about the Presence of God in everyday life, seems to make for an unusually stable people. "You never hear about juvenile delinquency in the Serbian congregations," says Rev. Firmilian Ocokoljich, Archimandrite of the Cathedral of St. Sava in New York City. "In our Detroit church where we have a thousand families there is not one case of any criminal record for either old or young. It would be most unusual to hear of any Serb being arrested, deported, accused of communism, or of running away from home."

Important, too, is the church's attitude toward Sunday. "Sunday was always a real holiday in the old country and the church always encouraged a good time, dancing and singing, on Sunday afternoons," says Father Firmilian who remembers "very dull Sundays" as a student in England. Here in America the Serbian Church does the same as in Yugoslavia, fostering plenty of fun, and on a family basis.



Bishop Dionisije, head of the Serbian Orthodox Church in the US and Canada.

Up until 12 years ago the Serbian Church tried to have Serbian schools and to teach the children history and geography as well as church doctrine in the Serbian language. "We failed," says Father Firmilian, "and so we started English Sunday schools. Now we have 200 Sunday school teachers, a national youth group and a singing federation for young people."

The Church is also active in the Serbian National Defense Council, a Serbian relief organization, and since 1947 has been a member of Church World Service, playing an important role in bringing 15,000 refugees to the United States and an additional 12,000 to Canada.

Since World War II many Serbian churches have been rebuilt and enlarged. The Byzantine style of architecture is usually followed, although the McKeesport, Pa., congregation built a modern church along functional lines. There has been a departure from the old custom of standing for services and pews are now installed in all Serbian churches in this country. The Liturgy is often given at one service in English and at another in the old Slavonic church language. While the archaic form is no longer spoken, it is understood by the older people at least.

The characteristic Eastern psalmody—elaborate centuries-old unmetrical poems or psalms written by the early church fathers—is a regular part of the two-hour service. Instruments are not used in church because "God made the human voice for worship." Choirs of 50 to 60 voices are common, with the contra bass singing an octave below the ordinary bass, actually at the same pitch as the low pedal pipes of an organ. In Lebanon, Pa., where there are only 50 families in the entire church, every man, woman and child sings in the choir.

Serbians began coming to this continent about 1890. The first Serbian Church in the United States was founded in Jackson, Calif., in 1894 and was under the oversight of the Russian bishop in San Francisco.

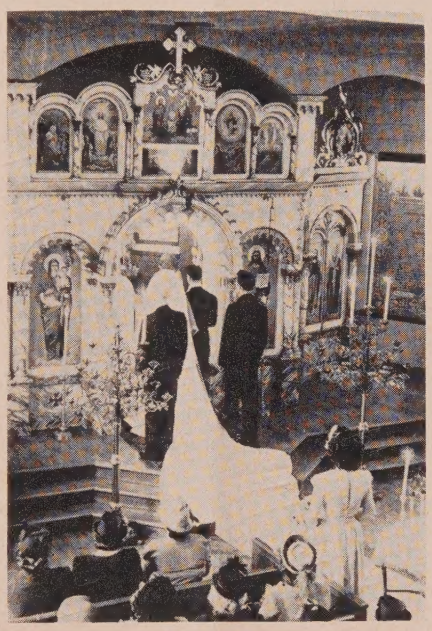
Today Serbian churches on this continent spread through 17 states, Alaska and Canada, with the largest concentrations in Pennsylvania and California. An exact count of members is difficult to achieve because some parishes report all those baptized and others report only the active voting, dues-paying males over 21. The figure is probably close to 150,000 individuals.

The Serbian Eastern Orthodox Dio-

cese of the United States of America and Canada is one of the 24 dioceses of the Serbian Patriarchate, which in turn is one of the 16 national churches making up the one Eastern Orthodox Church. All have the same doctrine and faith, but each national church is independent as regards internal administration. Communion between them takes place in exchange of epistles and in councils, neither of which occur often due to political circumstances. The Serbian Church is governed by the Patriarch in Belgrade and the Holy Synod of Bishops residing in that city. The head of the communion in the United States and Canada is the Bishop, Rt. Rev. Dionisije, who was appointed by Belgrade in 1938. Administrative headquarters have been at St. Sava's Serbian Monastery, Libertyville, Ill., since 1926. Both the Cathedral in New York and the Monastery of St. Sava serve as episcopal headquarters for the Serbian Church in this country.

The monastery at Libertyville belongs to the Order of St. Basil the Great, the only monastic order in the Eastern Orthodox Church. Founded by St. Basil, who gathered hermits from the desert and persuaded them to embark on a communal life, this order has been a prototype for other orders, for example, the Benedictines. There are seven monks at Libertyville, four now on outside service shepherding local flocks until they become strong enough to install a priest of their own.

The Slavic Orthodox churches look with favor on marriage for their priests, the only stipulation being that they marry before they are ordained, since, as Father Firmilian says, "We cannot imagine a priest going courting, but



congregations like to have their priests married and feel that the priest's family is the center of the community."

There are still not enough localized churches and most Serbian centers of worship serve members over a far-flung area. Detroit draws a thousand families from miles away and so does Milwaukee. Los Angeles and the New York City cathedral are attended, at least a few times a year, by some 500 families.

Interestingly enough, Episcopalian friendliness enabled the Serbians to acquire their New York edifice. About 18 years ago the Episcopal Church on West 25th Street was moving elsewhere because most of their members had moved. The late Bishop William T. Manning urged Trinity Corporation to sell the property to the Serbians for a purely nominal sum. Then the mother of Canon Edward N. West gave the beatiful altar in memory of his father, Capt. Edward N. West. The Canon himself, painted the entire iconostasis, eight figures in all, a task which took him five months and today is the pride of the congregation and much admired by visitors.

Like all other Eastern Orthodox churches, the Serbian Church does not permit the use of sculptured images in its edifices but uses, instead, the traditional flat painted portraits, or icons, of the Holy Family, the saints, and early apostles. Eastern Orthodox Christians do not worship their icons any more than Western Christians worship their stained glass windows and their statues.

(*Continued on page* 22)

At the top of the page is shown St. Steven's Serbian Orthodox Cathedral, Alhambra, Calif.; at center, a wedding ceremony in the Serbian Orthodox Church of the Holy Resurrection, Chicago, and, below, a Sunday school class with their teacher and Father Firmilian at the Cathedral of St. Sava in New York City.

Better Leadership Goal of Christian Education

By WENDELL KELLOGG

CHRISTIAN education leaders had little cause for complacency at Omaha, February 6-13. Speaker by speaker, panel by panel, workshop by workshop, the annual meeting of the National Council's Division of Christian Education disclosed both the "soft spots" where the churches were not "keeping up" with changing patterns and the "bright spots" where they were moving with the eagerness of exploration and space-age thinking into new areas of progress.

The pastor, "responsible for providing a trained leadership for whatever groups function in the church," was the focus for advice, suggestion, admonition, and praise.

There was a consistent pointing to pastors as the key to "leadership for an effective job" in "new directions for propagation of the faith."

"The minister must be 'a dreamer of dreams' and also a personality and a human being with a part in the dreams," declared Dr. Robert K. Bell of Chicago. "With only a short time available on Sunday and snatches of time here and there through the week for the average child, the church doesn't really have adequate time to provide a good Christian education for its children.

"This puts a premium on organization and the specific methods for 'reaching' specific groups, such as adults in the evening, couples on the weekend, children in the daytime."

"The pastor must be a task-force administrator," said one panel, "and put ten men to work instead of doing the work of ten men. He must not spread himself so thin that he cannot give adequate attention to Christian education. The older pattern of church on Sunday only is outdated. The work of the church now goes on day and night and seven days a week."

Pinpointing the ministry as needing to be "custom-tailored to a particular constituency," Dr. Richard E. Lentz of Indianapolis charged that churches were "hardly aware of the changing patterns of population," should "discover and adjust" programs to them.

Pastoral pre-marital counseling, for example, he said, deals only partly with "blushing young people. One third of all men and one third of all women who marry have been married previously," he stated, "and 96 per cent of them have former spouses living.

"This and the steadily increasing thousands of elderly people who contract late-in-life 'companionate' marriages change the character of pre-marital counseling."

Dr. Lentz also asserted that ministers must help those between 50 and 75 to formulate new goals, and adjust their programs to the increasing preponderance of women among older age groups, lowering of the average marriage age, and "couples" patterns for teen-age groups. "Eight and nine-year-olds 'going steady' is not unheard of," he said.

Rev. W. Clark Ellzey, chairman of the marriage and education department of Stephens College, Columbia, Mo., discussed youth problems and called for a ministry better trained in all the "ologies."

He declared that "no one labeled field of knowledge has the only answer" and cited sociology, psychology, and pathology as basic tools for such counseling.

"Studies in systematic theology don't help the minister much when he's face-to-face with a couple on the verge of a break-up," he commented.

Those who want to understand the sex problems of youth must first have a solid grasp of the growth development of each youngster, he indicated.

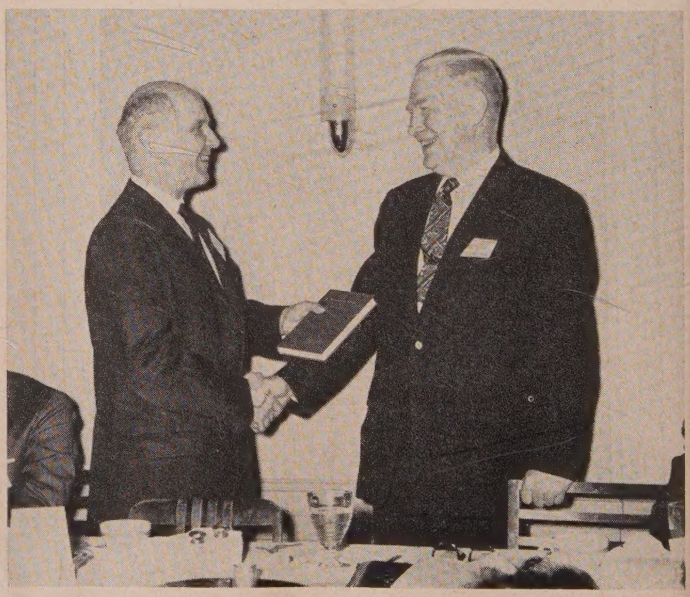
Tribute was paid to Dr. Paul Calvin Payne, retiring first chairman of the Division. Bishop Reuben H. Mueller presented him with a citation for his service to Christian education at the public mass meeting, and he was given a testimonial luncheon on the closing day.

The Christian educators made preliminary plans at Omaha to hold another international Sunday school convention in 1961 or 1962.

They also decided to redouble their efforts in the field of religious education TV, reorganizing committees, suggesting and planning more experimental work, and deciding to use television to a greater extent in missionary education endeavors.

Many of those present were completing their plans for attendance at the

Thomas J. Van Loon, Methodist, Nashville, director of public school relations, left, and Dr. Minor C. Miller, Bridgewater, Va., addressed the Weekday Religious Education Section.



Dr. Paul Vieth of Yale Divinity School, right, receives a specially inscribed and bound copy of his new book "The Church School," in recognition of his 30 years of service.

For a decade of "inspiring leadership" Dr. Paul C. Payne, right, who has retired as chairman of the Division of Christian Education, receives from Bishop Reuben H. Mueller a citation for distinguished service to Christian education.

At the mass meeting—left to right; Raymond C. Cook, president of the Omaha Council; Dr. Reuben K. Youngdahl, Minneapolis, keynote speaker; Ernest E. Smith, local council past president, and Bishop Reuben H. Mueller, NCC vice-president.

World Conference on Christian Education at Tokyo this summer.

The Division approved a constitution for the combining of three of its units into a single National Student Christian Federation. This will unite the historic Student Volunteer Movement, the Interseminary Movement, and the United Student Christian Council.

At the meeting the 100th anniversary of "leadership education" in the church was recognized. "Space-age thinking" in implications of the planning for future activities in this field cropped up consistently.

Dr. Gerald E. Knoff, executive secretary, quoted the Biblical "In My Father's house are many rooms" as a concept which "might easily refer to more than one universe."

Whether men get to Mars or some other planet, he said, "Men's needs and Christian problems will be the same.

"The role of the Christian educator will be to determine how our new scientific knowledge is to be used."

Dr. Lawrence C. Little of the University of Pittsburgh underscored this in decrying the "incompatibles" faced by Christian educators. "Billions for armaments but reluctant support of education" he gave as an example. "We conquer disease and lengthen the life span, but don't know what to do with our 'senior citizens.' We have instantaneous world-wide communication, but fill the airways with twaddle."

Pointing to one of the problems of leadership as the "inseparable relation between the Christian faith and today's major social problems," he said the nation is "developing deadlier instruments of destruction" but is "not providing the people of the world with the basic necessities for healthful living.

"As a result," he declared, "Communism is winning its way across the world because the dispossessed have lost faith in the so-called Christian countries."

He called for "theologians to join hands with psychologists and sociologists" and "adults to participate in health and public welfare, economic life, housing and slum clearance, human rights, race relations, and world peace with 'resolute action'."

Picking up the cudgel for public education, Dr. Rolfe Lanier Hunt stated flatly that four years of study showed "no proof of the superiority of any type of school, public or parochial, which could be attributed solely to the type of school attended."

The specialist in religion and public education also declared that sectarian segregation of children can do more damage to the unity of the American people than racial segregation, in commenting on proposals to do away with public schools.

"Giving tax funds to schools operated by churches will multiply educational problems," he stated. "A town of 2,000 could have a dozen school systems, New York a couple of hundred."

Dr. Hunt declared also that parents have a prior right to determine the kind of education to be given to their children. Speaking on "released time," he said that a school board "probably has no legal right" to deny the request of a parent that his child be excused from the public school for religious instruction. Although "the legal answer is still before us," he stated, "state laws must harmonize with the U.S. Constitution," which has denied the "general power of the state to standardize its children by forcing them to accept instruction from public teachers only."

Dr. Minor C. Miller, executive secretary of the Virginia Council of Churches, said that weekday religious classes are better than Sunday school classes for reaching children with religious education. He based this opinion on experience in Virginia over the past 27 years.

"In denominational Sunday church schools," he noted, "less than half of Virginia's children aged 6-16 are enrolled, in contrast with 95 per cent enrollment of pupils who have had an opportunity to participate in weekday religious classes conducted by denominations working together.

"Failure of American churches to reach all of the people with God's moral and spiritual laws may result," he declared, "in partial or total destruction of values in which the church has historically professed to believe."

He called for new programs, more trained supervisors and teachers, audio-visual aids and adequate financing to provide standards equal to those of the public schools.

Dr. Frederick H. Ohlert, Kansas City, Mo., addressing the weekday section, noted that "a third of those enrolled (in released time classes) are unchurched.

Dr. Ohlert accused the churches of being too concerned with equipment, schedules, finances.

"Many churches spend four times as much on a choir of 20 people as they do on 300 potential Christians in the church school."

Inducted into the "Quarter Century Club" for 25 years of service to weekday religious education were Mrs. Charles G. Leidy, Wichita, Kan.; Mrs. Harold

(*Continued on page* 27)

Building the Church of Tomorrow

AMERICAN church architecture—almost a billion-dollar-a-year business—is no longer the stepchild of contemporary building, artistically and functionally.

It now approaches the stature of other major fields of architecture such as education and government buildings. It is developing its own vocabulary swiftly, leaders in the profession and denominational building experts agreed. At the conclusion of the 18th National Conference on Church Architecture at Detroit, Mich., February 18-20, they pinpointed its progress. They noted that, on the plus side, new church buildings are beginning to be:

1. Indigenous, growing out of the soil upon which they stand;

2. More than a mere shelter for devotions;

3. Reflections of what their congregations believe;

4. Meeting places planned for worship, education and fellowship.

A few voices were raised at the conference against either the traditionalism which holds back some congregations and architects, or the too-rapid "modernism" which some scornfully refer to as "supermarkets."

Still, the majority of leaders, after taking a critical look at the state of church architecture in 1958, underscored the findings of Milton L. Grigg, Charlottesville, Va., architect, that it is "fundamentally healthy."

"Our churches are approaching a physical and structural veracity identical with that we seek to encourage in our moral expressions," Grigg declared.

"We are not telling lies about the history, usage or mission of the church. Altars are becoming Holy Tables. Monastic choirs are less frequently reproduced by distributing surpliced blondes, attractively arranged, on either side of the chancel. The music of the church is becoming a means to an end and not an end in itself."

Grigg expressed the belief that wherever church architecture is amiss, "it can be corrected by the joint efforts of the three groups represented at the conference: an inquiring and devout clergy, a zealous, purposeful and God-motivated laity, and a dedicated, humble and selfless designer."

Grigg, former consultant to the Washington, D. C., Episcopal Diocese and a fellow of the American Institute of Architects, pointed out that unsatisfactory church buildings are usually the result either of misguided attempts toward economy, of building committee frustration, of the use of outmoded plans, or sometimes experimentation for the sake of novelty only.

Harold E. Wagoner, Philadelphia architect and president of the Church Architectural Guild of America, introduced a Sputnik note in declaring that since the religions of tomorrow will undoubtedly be affected by inter-planetary explorations, church buildings of that era may likewise reflect any changing ideas.

Robert L. Durham, Seattle, Wash., architect of the modern school, believes that America is just beginning to catch up with the fine examples of contemporary church building current in Europe for the last 25 years.

Some of the designs submitted in the annual competition exhibited the influence of the so-called "tepee" style. This brought comments from many architects who question its soundness, that some are turning from the Gothic influence of Europe to the North American Indian.

Dr. Arland A. Dirlam, Boston architect and a past president of the Guild, lauded the growing awareness of church building committees and all laymen as a huge factor in the development of good church design.

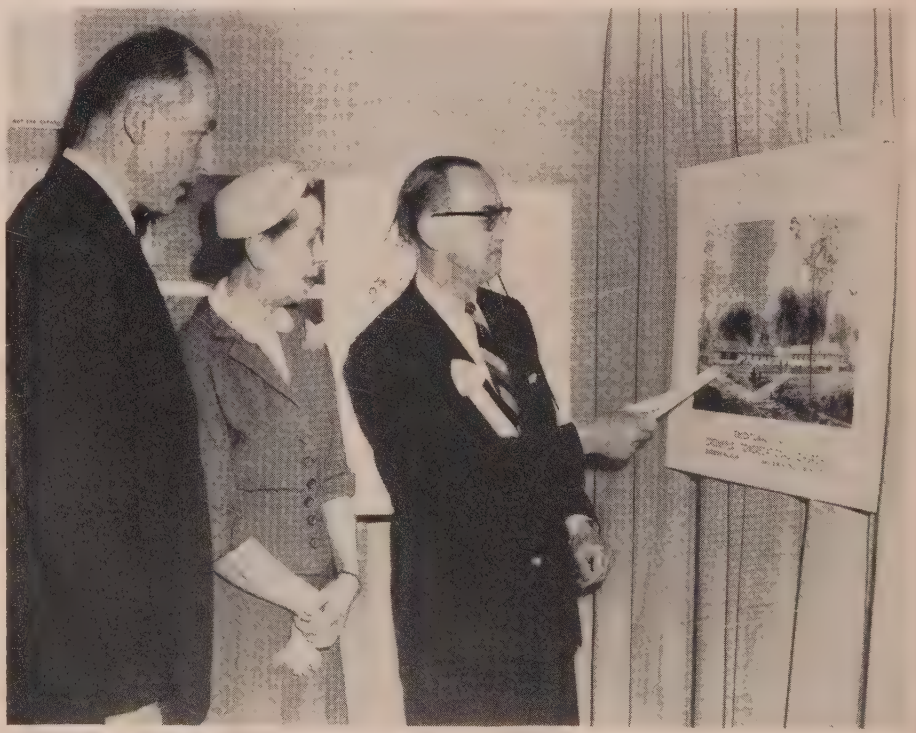
Ideas are burgeoning so fast, it seems to H. Walter Damon, vice-president of the Guild, "that fortunately no lasting style of church architecture will develop in this era."

From the point of view of the churchman who aids churches with their building problems, Rev. Scott Turner Ritenour, executive director of the National Council's Department of Church Building, believes that fear has a great influence on the ultimate result. The Department, together with the Guild, sponsored the conference which attracted 850 from all over the United States.

"We demonstrate our faith when we pick the most representative and creative members of our congregations to serve on the church building committee," Ritenour said.

The chairman of the distinguished juries which picked the winning designs for the 1958 church architectural competition reported to the conference that the competition showed "a continuing development in church design, particularly in provision for religious education facilities."

Jury foreman Charles F. Cellarius, Cincinnati, O., architect, pointed out, however, that the designs "failed to capture the spirit and the controlled and considered imagination which the juries had a right to expect."



Looking at prize-winning church designs—left to right: Dr. William K. Newman, New York, outgoing chairman of the Council's department of church building; Miss Mildred Widber, Chicago, Division of Christian Education, Congregational Christian Churches; and Rev. Scott Turner Ritenour, New York, executive director, church building department.

More than 100 exhibits were entered by architects from all over the country. The jury awarded a first prize in only one category. For an interpretation of the exhibit, watch for the article in the April OUTLOOK.

The ten workshop sessions provided opportunity for the public to have their questions answered, as well as to acquire a three-dimensional view of church building in which good design and function blend with the spiritual. As one conferee expressed it, the quest is increasingly for something more than a roof over a congregation.

In a session on worship, which attracted more people than any other workshop, Arland Dirlam put it this way: "We are seeking to create an atmosphere that makes a man feel he is in church."

The worship center must grow from a composition of elements to help the layman find God more readily than he could in any other environment, Dirlam told the workshop.

The creation of this atmosphere becomes increasingly the acknowledged goal, as can be discovered by examining virtually all major speeches at the conference.

Alden P. Dow, one-time pupil of Frank Lloyd Wright and designer of several churches in his hometown of Midland, Mich., pleaded for creativeness in church building and resistance to blind conformity. There is danger in too much conformity, he said, emphasizing that churches and church buildings must reflect the creative spirit because, in large measure, they establish the social spirit.

In his keynote address; hailed as one of the finest in the history of the conference, Dr. George Miles Gibson, professor of homiletics at Chicago's McCormick Theological Seminary, warned that the church of tomorrow may be admired for geometrical precision but deplored as a spiritual vacuum.

"True ecclesiastical architecture speaks to us, both of the knowable and the unknowable God," he declared. "In the veil of the ancient temple, the soft light of the stained-glass window and the miracle of the altar there is pictured the mystery of the God whose judgments are unsearchable, whose ways are past finding out and whose love passeth understanding."

The eminent theologian deplored the fact that the whole feeling and rhythm of our time tempts builders toward the portable and destructible, even in church building.

"But church buildings have always suggested the eternal, and their architecture must be both timely and permanent," Dr. Gibson said.

The "anarchy" of church and community planning was scored by Dr. William Kincaid Newman of New York, lawyer-trained church building executive for the Congregational Christian churches.

The retiring chairman of the National Council's Department of Church Building said: "Mushrooming development accompanying the three-million annual population increase, plus American free-wheeling individualism has brought utter 'chaos' in many cities. Sectarian competition has further confounded the situation."

In his presidential address, Wagoner asked seriously the question that plagues many—what should a church look like? The most frequent answer, he said, was "A church should look like a church." Wagoner warned, however, that it is not what a structure is, but what we think it is—further, that if we say it should be beautiful, we must recognize that "beauty lies in the eyes of the beholder."

"To the New Englander," he said, "the church is a white clapboard meeting-house in a setting of trees; to the Floridian, a stucco mission; to the Chicagoan, perhaps a limestone mass with pointed arches and flying buttresses."

Thought associations are responsible for this, he pointed out.

"Black and white, salt and pepper, love and marriage, church and Gothic. This is an acquired thought pattern generated through association and it may be well to remember that the first Gothic buildings were rejected as being unsuited for the church because they were too bold, too strange, too new."

As to the feelings of an architect "nursing his wounds after an encounter with an adamant church building committee." Dr. Theodore A. Gill of the *Christian Century,* said:

"Architects work not just with stone, but with men; not just with cement-block and brick, but with women. As if that did not complicate things enough, they work with humanity in its worst, most recalcitrant form—the committee."

Then Dr. Gill caustically observed, "The sculptor banging away at his marble is working in marshmallow as compared to an architect whamming away at a committee.

"As if that weren't bad enough, another of their materials is the fixed budget. As granite is to soapstone, so is the budget to granite. And when you anneal this pair—committee and fixed budget—there is no more adamantine substance in all the earth. Yet it is with this that they must work before they can shape the air to their dream; wrap walls around their vision."

Dr. Gill was the speaker at the banquet at which Rev. John R. Scotford of Mt. Vernon, N. Y., received the coveted 1958 Conover Award, for his outstanding contribution to better church architecture.

Dr. Scotford is a former Congregational pastor widely known as a church building consultant and author. He was secretary of the Congregational Mis-

(*Continued on page* 21)

Dr. John R. Scotford, Mt. Vernon, N. Y., a church building consultant and author (left), received the 1958 Elbert M. Conover Award from the Church Architectural Guild of America at the Detroit meeting. The award, which was established in 1954, was presented by Dr. Arland Dirlam of Boston, a former Guild president.

The World Is Their Home

A glimpse into the busy lives of Mr. and Mrs. Harper Sibley

Mr. and Mrs. Sibley at the recent Church World Service meeting where Mr. Sibley was cited for his 12 years of service as chairman of the churches' relief organization.

By GERALDINE SARTAIN

THEY can look back on 50 years of working and travelling together in many lands.

They are Christians, but have a deep understanding of the spiritual power of other faiths.

They are Americans, but they embrace as brothers those who acknowledge fealty to other governments.

Their legal address is Rochester, N. Y., but they feel equally at home on many continents.

That is the round-the-world story of the Sibleys—Harper and Georgiana.

Probably no other couple in history has traveled so far and so often on their own kind of find-out-firsthand safari, incidentally always paying their own traveling expenses.

What they're finding out about is—PEOPLE.

How do people—here and everywhere—live and how do they feel about their lives?

Are we all brothers—Christian, Moslem, Buddhist and Jew—or are we not? And if we are, what do we propose to do about the ignorance, the lack of opportunities and the sufferings of each other?

This is the essence of the Sibley 50-year quest.

And while they were finding out, they were DOING things about people.

They worked through many groups, starting with their own parish church and ending with the National Boards of both the YMCA and the YWCA, Church World Service, United Church Women, the World Council of Churches and other national and international bodies.

They've both held about every post in brother and sister church organizations that is open to laymen.

They often go as fellow-delegates to ecumenical meetings. Or, while one brings the light of a keen intelligence to a gathering, the other turns an inquir-

The Sibleys with Arab Sheik Al Sitti, head of a refugee tribe.

Mrs. Sibley surrounded by Arab refugee children in the Gaza Strip.

ing mind on refugees, how American surplus food and clothing is getting through to them, and what can be done to bring more of the homeless to this country.

As a Mr. and Mrs. Team, often called the world's Number One Christian Emissaries, they are loved by colleagues in New York, Geneva, Hong Kong, Tokyo and Manila.

Mrs. Sibley says, with a warm smile, "I'm the oldest living ecumenical member of the Protestant Episcopal Church."

Harper Sibley puts in, "A meeting of the International Missionary Council in Jerusalem in 1928 was our first introduction to world Christianity. It changed our lives."

In the meantime, the Sibleys have reared six children, four daughters and two sons, in a sprawling 16-bedroom Colonial home in Rochester, N. Y., in which the Sibley grandparents and parents raised their families.

The doors of this home seem never to be closed. Whether Mr. and Mrs. Sibley are there or not, civic meetings of all sorts are held in the huge rooms. In one week recently the Sibleys entertained for the Rochester Art Gallery, at a reception for Ralph Bunche of United Nations and at get-togethers of two other local groups trying to make Rochester or the world better places in which to live.

The Sibleys can't staff the big house as they once did, so when groups go there as guests, everyone pitches in to help on the domestic chores.

This makes it possible for the Sibleys to extend their hospitality to so many of those whom they love.

At a typical committee meeting when some 30-odd UCW leaders stayed over in the Sibley home for several days, they all trooped to the kitchen and took turns helping serve and wash dishes.

A colleague recalls that a Sibley grandchild slipped in during an executive board meeting and whispered in his grandmother's ear. Putting her arm around the boy, Mrs. Sibley interrupted the session to say: "Friends, I must pause to make a very important announcement. Jackie has just lost his first tooth."

So close has been their association with their local church, St. Paul's Protestant Episcopal, where Mrs. Sibley taught Sunday school and trained other teachers and where her husband served as Sunday school superintendent for 25 years, that their youngest child once unconsciously gave his estimate of the tie.

In 1931, when the Sibleys were leaving for the historic round-the-world Laymen's Missionary Inquiry led by Dr. Ernest Hocking of Harvard University, Mr. Sibley made a will, which much intrigued his small son. The youngster sidled up to his father and asked: "Daddy, who are you going to leave St. Paul's to?"

The genesis of this shared church life led by Georgiana and Harper Sibley goes back to their honeymoon days.

"I had definite ideas that life could be more interesting and meaningful if we could do many things together," Mrs. Sibley says. "The only place where you could do that, I discovered, was in the church. When we served on hospital committees or in other civic groups, men and women met separately in those days. Then, as the children came along, we had one of those big, old-fashioned passenger cars into which the whole family could be bundled and we could all go to Sunday school and to church gatherings together. The children loved it."

Mrs. Sibley gives credit to the late Charles Henry Brent, Bishop of Western New York, creator and chairman of the first Faith and Order Conference, in Lausanne, Switzerland, for firing the imagination of the then-young Sibleys about the world-wide church. Bishop Brent always stayed with the Sibleys in Rochester when visiting that part of the diocese.

"I always say he laid his hand upon my husband and me, and we have tried to carry on ever since," says Mrs. Sibley.

"Carrying on" has meant that Mrs. Sibley headed United Church Women for six years from 1944 to 1950 when it was young and struggling, "barnstormed" up and down America for it, and more than any other single human being, according to the chroniclers, built it into a great national organization representing ten million women in the churches who carry their efforts for better homes, schools and government into the large cities and into the crossroads and hamlets of America. She was honored by the American Heritage Foundation in 1949 for emphasizing the moral and spiritual values in our Constitution and Bill of Rights and the year before she was named to the honor roll of the Chicago *Defender,* a Negro newspaper, for her fight against segregation in the armed forces, all Federal establishments and in the Protestant churches.

"Carrying on" has meant that Georgiana Sibley has been a leader in many bodies including the National Council of the Episcopal Church and the Japan International Christian University Foundation. A dormitory is named after her in Tokyo and the students celebrated "Sibley Day" in honor of both Sibleys in 1953. At the moment she is vice-president of the Foundation and first chairman of its women's planning committee. The college is very dear to her heart. She calls it "one of the great cornerstones of the Kingdom

(*Continued on page* 24)

The Sibleys talking with the military governor of Gaza in 1956.

Mr. Sibley visits the children's ward of the Gaza TB Center.

Memorandum from the desk of DR. DAHLBERG

PIONEERS of the covered wagon days, as they cracked their bull whips over the lead oxen, used to give a shout:

"Wagons West!"

It was "Wings West!" that foggy, rain-swept afternoon as our plane roared down the runway at Idlewild for the flight to Seattle. We had been held up on the air strip for two hours as a result of traffic congestion that called for the departure of 20 planes waiting ahead of us before we could take off.

Strong head winds buffeted us all across the continent, delaying us another hour. The result was that, instead of getting into Seattle at 8:15 p.m., we did not arrive until 11:15, three hours late.

It was here that I experienced the greatness of the ecumenical fellowship on the West Coast.

After the flashlights had finished popping, what was my amazement to find a delegation of 35 people waiting to welcome me. Led by Gertrude Apel, executive secretary of the Seattle and Washington Councils of Churches, the welcoming group included Mr. Steve C. Brace, executive secretary of the Seattle YMCA and president of the local council; Mrs. Hugo Ringstrom, president of the Seattle United Church Women: Dr. Russell Orr, newly appointed executive secretary of the Washington Baptist State Convention, and a score of other council representatives, local pastors, laymen, and their wives. We then drove down to the Olympia Hotel for a reception that lasted until nearly two a.m. The reception included not only speeches of warmest welcome, but hot coffee, sandwiches, and at one a.m., a half-hour radio, newspaper and TV interview for "Religion in the News."

It was a vivid demonstration of local and National Council loyalties out in the Pacific Northwest. As Don Bolles and I took the early morning plane for Anchorage, Alaska, the next day, I could not help recalling the tremendously fine biennial meeting of the old Federal Council at Seattle in 1946, when the people of Seattle and the State of Washington demonstrated a kind of Western hospitality that I confidently expect will await us again at the next Triennial Assembly of the National Council of Churches in San Francisco.

Maybe stormy weather heightens this sense of ecumenical togetherness.

Weather conditions afforded a heart-warming experience also in connection with the Wichita, Kans., annual Council of Churches dinner on Monday evening, January 20—an occasion which I did not even get to attend. Invited months ago to speak at the Wichita meeting, I was bitterly disappointed when all plane traffic was grounded at St. Louis and Kansas City because of fog. For nearly four hours I waited at Lambert Field in St. Louis, as Dr. Homer K. Shafer, of the Wichita Council of Churches talked back and forth with me by long distance phone two or three times, in the vain hope that we might still find some way of keeping the appointment. It was no use. The airport people said "There simply will be no way of getting out of St. Louis or into Kansas City for Wichita today." So we gave up—one of only two or three times in all the 40 years of my ministry that I have had to lose out on a speaking engagement. I sent a telegram of regret, saying, "God bless everybody, especially the pinch hitter!"

Dr. Shafer, however, is not a man to give up easily. When I got down to the railway station to take the five o'clock train for Minneapolis, where I had an appointment the next day, I heard my name paged just as I got to the ticket window.

It was my secretary, Lois Brackman, calling from the Delmar Baptist Church with the message, "Wichita wants you to call back. Disregard all previous conversations." So I called Wichita. It was Dr. Shafer. He said, "We have a sell-out crowd here tonight, and we've got to have some kind of a message from you. Will you call our local radio station and make an eight-minute recording for us, with a greeting from the National Council and a brief summary of your speech?" "Have them ready with all their equipment, while I get my tickets at the special transactions window," I replied, "and I'll be back."

It was now 4:45—fifteen minutes until train time. When I got back from the ticket window it was 4:50—ten minutes until train time. I got Wichita. The radio announcer said, "Count to six, and then begin." I counted: "one-two-three-four-five." It sounded like a knock-out count. Standing in the phone booth beside the train gate, with the train caller blaring his calls through the loud-speaker overhead, I began my speech:

"Mr. Toastmaster, whoever you are, and friends of the Wichita Council of Churches, this is the president of the National Council of Churches broadcasting from a telephone booth at the Union Station in St. Louis, with eight minutes to go before train time. I had planned to speak to you tonight on 'Why I Believe in the Church.'" Et cetera, et cetera, for seven minutes.

With one minute to spare, I made a dash for the train.

Thus I spend what should be my retirement years as pastor of the Delmar Baptist Church and president of the National Council of Churches. Which reminds me that when I was pastor in Buffalo, N. Y., 30 years ago, I called the Buffalo Council of Churches one day and, while waiting for the phone connection, cheerfully whistled a few bars of "When the Roll Is Called Up Yonder, I'll Be There." Whereupon Mrs. Dahlberg commented, "No, you won't. You'll be at a council of churches luncheon."

But where would such a luncheon be held if not in heaven? For whether it be in Seattle, Wichita, or up yonder, I know of no sweeter, finer, more thrilling fellowship than that of the ecumenical movement, as we seek together the unity of the church for which Christ prayed, that last night before he went to the cross.

EDWIN T. DAHLBERG

Emperor Hirohito Thanks CWS

Gratitude to the American churches for their postwar aid to Japan and Japanese emigrants to Brazil was proffered by Emperor Hirohito when he received Dr. R. Norris Wilson in an unprecedented half-hour audience February 19 in Tokyo.

Executive director of Church World Service, Dr. Wilson is making a two-month inspection tour of CWS centers in major world areas.

The Emperor displayed deep interest in the work of the American churches in behalf of the approximately 8,000 Japanese who leave their overcrowded country each year to find new homes in Brazil. Church people in the area of the CWS center in Modesto, Calif., meet their ships with comfort bags, clothing, Bibles and simple gifts to help them in resettling in a strange country.

People-to-people contacts, the Emperor declared, provide the surest hope for understandings leading to peace.

Outlook

"New Ways" in Christian Education

THIRTEEN hundred Christian educators, the "professionals" from 38 denominations, took a good long look at what they were doing when they gathered in the annual meeting of the Division of Christian Education in Omaha, February 7-13.

They exchanged experiences, heard speakers praise and criticize their efforts, and took a number of actions aimed at better use of modern techniques in the basic task of Christian education.

To recapitulate, this task goes on at children's, youth, and adult levels; it goes on during weekdays as well as Sundays, denominationally and interdenominationally, in local communities and in larger areas, on college campuses, and through missionary educators and pastors.

"The Story" is always the same; ways to reach different people at different times, different. This requires leadership, which was the theme of this meeting. Thus ways to get leaders, ways to train leaders, methods which leaders should use, and new directions for their thinking were uppermost in the minds of all.

"New directions" could be applied to Omaha actions in the fields of strengthened units, emphasis on the Tokyo meeting, a forthcoming Sunday School Convention, the Revised Standard Version of the Bible, and new emphasis on television as a medium of religious education.

The establishment of a National Student Christian Federation from the present Interseminary Committee, Student Volunteer Movement and United Student Christian Council, all units of the Division of Christian Education, was approved by the Division. This will eliminate much duplication of program, function, and structure, provide less complexity of organization than at present. The NSCF expects to become a general department of the National Council, related to all NCC divisions.

Many American Christian education leaders will attend the World Conference at Tokyo this summer for study of situations in the field of religious education around the world and the part to be played by American churches.

Beginning in 1832, U.S. churches have held Sunday school conventions at intervals, usually every four years. Now preliminary work has begun on another for 1961 or 1962, to be inspirational in character, rather than a training meeting like the last one in 1955.

Steadily increasing use of the Revised Standard Version of the Bible, indicated by sales of nearly 6,000,000 in five and a half years, brought about expansion of publishing facilities by the licensing of five additional publishers, beginning in 1962. Also, an abridged publication, portions of the Bible for children, was approved.

In the realm of television, the Division expects to make new and stronger efforts to use the medium as a tool of religious education. Committees are to be reorganized, Missionary Education will start more work in this field, and additional experimental projects will be initiated.

Much of this is the result of experimental work already completed. Films for children's TV have been produced in Nashville and evaluations have been compiled. Such films, it has been found, have to be emotional in content, have to be entertaining—since children expect that in their TV watching—and there has to be a "personality." The Division is therefore beginning a search for such a person, someone who will be universally accepted by children, who is trained in Christian education, has a working knowledge of TV.

A film has been made in Japan, of an ordinary Japanese family, which may prove of value to imitators in further similar productions.

A pattern for Christian education films will be sought, as the public schools have found educational TV helpful to their programs. This has been going on in Chicago, Hartford, Wilmington, Lincoln, Neb., New Haven, and San Francisco.

"We think TV is helping to reach more people than anything else and is 'getting at it' better," says Dr. Gerald E. Knoff, Division executive secretary. "We're putting in more time and money on 'Look Up and Live,' too," he said.

The need for science education points the younger generation toward technical schools. Can the church college compete with people's minds on science rather than on liberal arts? Science is a discipline of the mind, and any curriculum has to include it. Technology is only a way to get things done which the mind and spirit want to get done. The question is, what do we want to get done?

A whole new life may be available to us. The Christian task is to point the way to what we want and show us how to get there. A new car is fine, but where do we want to go with it?

Christian education program departments are doing all the traditional things but also have their eye on everything "as new as tomorrow morning."

Helping Helpless Migrants

SINCE December 10, Florida has been suffering her worst successive freezes since 1897, aggravated by torrential rains. Once again the hoary joke is abroad about the man who went South for the winter and found it. The Northern press reports that some of Florida's luxury hotels are throwing in free meals with the price of a room.

Twenty-five miles from the frosty glitter of Miami Beach, four small children huddle together for warmth in an eight by sixteen foot frame cabin. For days they have been sharing scraps of food, but now the scraps are gone. The children are migrants.

In Homestead, vegetable center southwest of Miami, soup lines two blocks long hark back to the 1930's. Hardest hit is Immokalee, a wide place in the road in Collier County. Here, water is the enemy. Farmers have replanted winter vegetables as many as four times, only to have the water birds enjoy the lakes that should

be cornfields. Here it is that 800 migrant families—3,200 people—subsist in housing so makeshift that the employment service refuses to recruit labor for the area. If water is an enemy of the farmer, it is a friend of the epidemic, and one public health doctor and three nurses are frantically vaccinating for diphtheria.

On January 10, one month to the day after the first freeze, the President declared four Florida counties major disaster areas, meaning that they were eligible to receive surplus government foods. Nobody quite knows why, but this step was not reported in the press, and even concerned government agencies in Washington were weeks finding it out. On January 20, the Migrant Committee of the National Council of Churches telegraphed the President requesting precisely this action, and on January 23 the *New York Times* reported the wire as news. The Red Cross has given some local help, but is reputedly prevented from large-scale assistance by its policy of not moving in on situations of unemployment.

Local communities in the stricken areas and across the state have worked zealously to mobilize resources, and appeals to church groups on all levels have brought response. The Congregational Christian Service Committee sent in a thousand-dollar check, and from the women of the Presbyterian Church, U. S., throughout the South, came funds and clothing, the latter in such abundance that this need is now met. At two a.m. on February 3, a truck load of 4,000 cans of beef set out for Immokalee from the Relief and Service Committee of the Eastern Mennonite Mission Board in Pennsylvania.

Unfortunately, a number of national denominational groups have indicated that they have no machinery for handling emergency appeals.

As of February 10, the Florida Migrant Ministry reports that surplus government commodities are being distributed on a regular two-week basis to 28,351 persons in six areas: Immokalee, Broward County, Dade County, East Palm Beach County, Belle Glade, and Pahokee. This process will need to continue well into April. The foods distributed consist of corn meal, flour, rice, powdered milk, and processed cheese. To supplement these, local migrant committees are using all available emergency funds to purchase at wholesale lard, bacon, baking powder, milk for babies, and kerosene. In particularly short supply are matches and soap.

Most needed of all is cold cash. This may be sent direct to the Florida Migrant Ministry at 836 Biscayne Drive, West Palm Beach. It will be used in all the critical areas for medical care, food and fuel, and legitimate emergency needs on an individual basis.

Church Colleges "Must Be Maintained"

PROTESTANT and Roman Catholic educators adopted in January a joint statement which declared that "church-related colleges upon which Christian higher education depends must be maintained at all costs."

The statement was adopted by the Commission on Christian Higher Education of the Association of American Colleges. The commission, comprising Protestant and Catholic educators, met in conjunction with the association's 44th annual convention to explore the possibility of joint and cooperative activity between Catholics and Protestants in this field of common concern.

The statement defined the Christian college as "a community of teachers and students seeking to know the nature of the universe created by God."

"Christian colleges offer to our generation an interpretation of the whole of knowledge, a way of life and learning, and a sense of earthly vocation and purpose without which sciences and art, inventions and technology may enslave and destroy mankind," it said.

Dr. I. Lynd Esch, president of Indiana Central College, Indianapolis, and chairman of the commission, predicted that the first evidence of cooperation will come when "National Christian College Day" is observed April 20. He said Catholics are expected to join in the observance.

Very Rev. Celestin J. Steiner, S. J., president of the University of Detroit and vice-chairman of the commission, declared the agreement "will help us as both Catholics and Protestants to present a common front in seeking fulfillment of our goals."

The conference was constructive and worthwhile. It revealed that Catholic and Protestant educators can meet in good fellowship and very frankly discuss common problems and face sharp differences. As educators and churchmen they had much in common. The conference revealed that there is not much Protestants and Catholics can *do* together at the present time. It revealed that at the level of generalities there can be considerable agreement, as the statement shows, but that when these are made specific in interpretation, agreement disappears.

To some, this suggests that further exploration is a waste of time. To others, however, it suggests that further exploration is just what is called for. It is only when commonalities and differences are clearly understood that honest cooperation at some points may become possible. At other points mutual agreement to differ or honest conflict in love may be necessary. This is far better than a sentimental pretense of unity that ignores all the important questions.

On such a basis Catholic and Protestant educators might offer a true united front against atheistic materialism, Russian or American, rather than the spurious unity now assumed. They might come to stand together in solid unity for some aspects at least of the things of the mind and spirit. They might unite in good works of compassion and social judgment. In a world where secular fanaticisms live by hate and meet opposition with annihilation, they might demonstrate what it means to oppose in love with undiminished respect and persistent good will. Who knows, they might even lead out in reopening serious contact and conversation between Catholic and Protestant churches.

The Future of the Christian College

By Asa S. Knowles

SPUTNIK and Explorer have forced respect for the egghead. Overnight education has become an instrument of national policy. Already we see signs that our school system will be reorganized, that there will be greater emphasis on both the kinds and the quality of instruction made available to youth. We are going to give greater encouragement to well-qualified youth to continue in school and to undertake post-high school education.

All this comes at a time when expected enrollment increases were already forcing college administrators and faculties to re-think the roles of their institutions in the pattern of U.S. higher education. The church-related college is no exception. If anything, its problems may be more acute. Christian College Day, April 20, therefore takes on special interest this year.

The emerging features of tomorrow's higher education present a challenge to the church-related colleges. They should provide high-quality education unique in the demands it imposes on the individual. They should develop character and those qualities of leadership needed not only as a bulwark of strength for the church itself, but also for a competent Christian leadership in every phase of our democratic society.

Protestant church colleges which are of high quality should certainly be continued and strengthened. Those church colleges which are marginal, weak in scholarship and poorly financed (the two go together), should be bolstered and strengthened if they are serving a particular educational need of the church; otherwise they should be encouraged to become public or private institutions. Merging of colleges should be accomplished where desirable. Above all, special efforts should be made to motivate more youth to undertake a career of church service, ministerial, educational or social.

Certain new developments can be seen emerging for all higher education. With a predicted enrollment of five million students in our colleges by 1970, independent private colleges will prosper and increase in number and size, but the greatest expansion will come in new public tax-supported institutions and many of these will be community colleges. More and more young people, some say upwards of 75 per cent, will attend tax-supported schools. The dormitory type of college campus will become relatively less significant and commuting students will comprise the largest segment of the nation's undergraduate enrollment.

A recent study points out that in the past our colleges and universities have influenced very little the standards of behavior, quality of judgment, sense of social responsibility, perspicacity of understanding or guiding beliefs of youth. What group should be more concerned in this matter than the church-related colleges?

Their programs of study are essentially the same as those found in the curricula of all colleges, with certain required courses in religion added, together with Bible classes, and perhaps compulsory chapel attendance. There are some non-sectarian institutions which have religious offerings wider in scope than those of some of the church-related colleges.

Protestant colleges vary greatly. Some have strict regulations for student conduct, reflecting the standards of the sponsoring church. Others have regulations indistinguishable from those of non-sectarian private and public colleges.

Protestant colleges vary in other ways —in the representation of church membership on the board, on the faculty and in the student body. They vary in the amount of financial help received from the related church. They vary in size from some of the smallest colleges in the U.S. to some of the very largest.

Obviously some of the small church colleges are going to find it increasingly difficult to compete with publicly supported institutions, in particular with the new community colleges. Church members who find themselves taxed to support community colleges may question whether they should try to maintain church schools, particularly if it means sending sons and daughters away from home. The state can establish compulsory support of education, health and welfare institutions. Churches must live on what people will give *after* taxes. It seems logical that churches and church-related colleges should give increasing attention to where best to spend church funds.

On the other hand, as enrollments rise, some Protestant church colleges quite naturally will enlarge the scope of their services. This can be an advantage to the sponsoring church if the expansion meets the special needs of the church for the training of an increased number of ministers, religious educators and social workers for a growing population. There are many things for which the religiously oriented college stands and which it must accomplish that cannot be met by public funds.

A strong case can be made for generous support of the church college which does qualified work. In fact, a strong case can be made for making these institutions tuition-free, or completely free, to young people willing to dedicate their lives to the ministry, religious education or religious social work. The way is wide open for church colleges to train personnel for expanded service to youth, and oldsters too in many communities, and for work on the campuses of many public and private non-sectarian colleges.

A second priority for the larger church groups could well be that of supporting a strong church-related university, truly church-oriented in its graduate and professional work. The mission of such a church-sponsored university would be to continue research and offer instruction for the professional advancement of clergy and lay religious workers, as well as advanced education for the faculties of church-related colleges. This university could profitably conduct research on current problems, on relating religion to modern life, on questions of public policy affecting churches, church financing, church location, recruitment of clergy, conduct of theological education.

As public education assumes new patterns, is it not logical for more of the church-related colleges to give greater emphasis to being distinctive in character, both in the type of education they offer and the standards of conduct they expect of their students? Many parents prefer to send their children to church colleges because they expect their children's character, conduct and standards will be molded by the college atmosphere, associations and instruction. Many parents send their children to denominational co-educational colleges in the hope that they will marry within their own faith. Above all they want their children to develop Christian characters based on the concepts taught and practiced in their own home and church.

Dr. Asa S. Knowles is president of the University of Toledo.

Six Publishers for the RSV

THE REVISED Standard Version of the Bible, which has headed the best-seller book list ever since its appearance six years ago, will be published by six firms beginning in 1962.

In addition to the current publishers, Thomas Nelson and Sons, five other firms were authorized as publishers beginning in 1962. These are William Collins and Sons, New York and Glasgow, Scotland; A. J. Holman Co., Philadelphia; Oxford University Press, New York; World Publishing Co., Cleveland, Ohio, and Harper & Bros., New York.

All contracts will run continuously until the year 2008, after which time the publishing will be in the public domain and not subject to license.

Nelson, which has offices in New York, Toronto, Canada, and Edinburgh, Scotland, holds a 1952-1962 exclusive publishing license from the National Council's Division of Christian Education, holder of the RSV copyright. The ten-year license was given because of Nelson's financial support of the RSV translation project during the 15 years it was under way.

The licenses were granted by the executive board of the Division, which is representative of 38 Protestant denominations, at its February meeting in Omaha.

"This expansion of publishing facilities was made necessary because of the wide acceptance of the RSV in the United States and its growing use throughout the world in the past five and a half years," declared Rev. C. H. Dickinson, Toronto, Book Steward of the United Church Publishing House and a member of the Christian Education Division's committee on RSV policy.

The executive board adopted the committee's recommendation. Dr. Dickinson reported the action on behalf of committee chairman Dr. Wilbur H. Cramblet, St. Louis, president of the Bethany Press, Disciples of Christ publishing house.

The undertaking of the RSV translation was first authorized in 1937 by the International Council of Religious Education. Publication was authorized in 1951 by the National Council of Churches, which was organized in 1950 and of which the ICRE had become a unit.

Because of "unhappy experience with unauthorized publications" which "tampered with" the text of the English Revised Version after its publication in 1881, the American Standard Version was copyrighted, Mr. Dickinson reported. In 1928 this copyright was acquired by the International Council of Religious Education and thus passed into the ownership of the churches of the United States and Canada which were associated in this Council through their boards of education and publication, he said.

In England publishing rights are much more closely controlled than in the U.S., he noted. "The 1611 edition of the Bible (King James Version, authorized by King James I) is still licensed by the Crown throughout the British Commonwealth including Canada."

In this country the King James Version has long been in the public domain.

The RSV translation was produced in the Tyndale-King James tradition by the Standard Bible Committee between 1937 and 1952.

Chairman was Dr. Luther A. Weigle, now dean emeritus of Yale Divinity School.

"The use of the RSV has spread rapidly since 1952," Dr. Dickinson said, "and it now is used in the curricula of the boards of Christian education of 34 denominations with a total membership of nearly 39,000,000. Of these, 24 communions are now using the RSV solely, and ten have both the RSV and the KJV in parallel use," he stated.

"Since 1952 nearly six million copies of the RSV Bible have been sold," Dr. Dickinson announced, "plus an additional three and a half million copies of the RSV New Testament."

The RSV New Testament appeared in 1946; the complete RSV in 1952; a pulpit Bible and young people's Bible in 1954; the Apocrypha, Concordance, and "Red Letter" edition (Christ's words in red) in 1957.

Slated for the next two or three years are a center-column reference Bible, a Bible with a Concise Concordance, and Bible selections for boys and girls. An "octapla," or "parallel form" use of eight Bible translations, is also under way.

Religious Liberty Study To Be World-wide

The World Council's proposed study of religious liberty will be world-wide and not restricted to "certain crisis areas," said spokesmen for the WCC's Executive Committee, which met in London, February 10-14.

Three World Council representatives, accompanied by interpreters and consultants, are to meet with representatives of the Moscow Patriarchate of the Russian Orthodox Church early in August. The meeting, originally scheduled for January, 1957, was called off at the request of the Patriarchate. Its aim is to arrive at a "greater understanding of each other's positions."

Dr. W. A. Visser 't Hooft, the WCC's general secretary, characterized relations with the churches in Eastern Germany as "the most difficult problem of the last few months," and cited recent refusals of the East German government to grant visas to clergymen to attend conferences in other countries. He also said that it was getting more and more difficult to maintain relations with churches in Eastern Europe, and cited the displacement of Hungarian Bishop Lajos Ordass.

The 12-member Executive Committee recommended to its Central Committee that the Third Assembly of the World Council, which was scheduled for Ceylon at Christmastime, 1960, be delayed for a year in order that churches and national Christian councils may have more time to consider details of the merger of the World Council and the International Missionary Council.

Member-churches were asked to urge their governments to make immediate and generous response to the outstanding financial needs of the United Nations Relief and Works Agency, "tragically undersubscribed" by $15,200,000. Fear was expressed that a breakdown in the agency's program, which seeks to minister to the needs of 900,000 homeless Arabs, will result "not only in disastrous political repercussions but also in a tragic intensification of human suffering that is already intolerable."

Plans were discussed for a new $750,000 headquarters building in Geneva, Switzerland. At present over 20 offices are housed in two temporary wooden barracks. The general secretariat occupies a Swiss-type chalet and other offices which are located in remodeled homes in a residential section of the city.

Conquest of Outer Space

(*Continued from page* 7)

Dr. Ralph W. Sockman, *Minister*, Christ Church (Methodist), New York City

Conquest of outer space by the Russians and now apparently by the Americans will undoubtedly stir the public mind to deeper questioning. It shakes the foundations of what we have called military security. Hence I believe it will send people in search of more spiritual answers. I do not believe that in itself will lead to a religious revival, but when people think with desperate seriousness they are preparing the soil for the religious seed.

I think we Americans should generously recognize the Russian scientific achievement. It is disappointing that we should begrudge the praise which such a feat deserves. We should be humbled out of the pride which too often has thought of the Russians as a peasant people. We should explore all non-governmental channels of penetrating the Iron Curtain.

If we keep our faith and increase our effort as Christrians we can show to the world that Christ has a power which the Kremlin does not possess.

Dr. D. Elton Trueblood, *Author and and Professor of Philosophy*, Earlham College, Richmond, Indiana; formerly Chief of Religious Polity, U. S. Information Agency

Whether man's conquest of outer space as foreshadowed by the satellites of both Russia and the U.S. will strengthen or weaken religious faith, depends wholly upon the nature of the faith. There is nothing about the existence of satellites to make the great theistic convictions any less or any more significant. Certainly man's ability to make these machines does not necessitate any denial of a belief in divine creation. After all, man does not make the materials nor did he make the laws which these materials obey. The reasons for belief in creation are as valid as they ever were.

The Christian, as he faces the possibility of destruction of our earth, is not as worried as is the unbeliever, because the Christian has never supposed either that our earth is permanent or that it is of supreme value. Anyone who understands the biblical conception of the universe is fully prepared to have the earth rolled up as a scroll without any loss of faith in the living God. This is because for the Christian the earth is contingent upon God's divine purpose. The Christian is bound to believe that God could remake, if he chose to do so, the whole physical world. Furthermore, the belief in the life everlasting keeps our dependence upon this world from being the major or the solitary factor in our confidence.

The task of the Christian today is to give to man the sense of confidence which faith in God involves, and to try with all intelligence to guide human history in such a way that a third world war does not occur.

Mrs. Theodore O. Wedel, *President*, United Church Women

Will man's conquest of outer space strengthen or weaken religious faith? Will it lead to religious revival—or to all-out worship of science minus God?

Since the beginning of our modern scientific era, each great advance in science has posed this same problem. Often there has been a brief period when it looked as if science would dethrone God. Yet, as each great scientific discovery opens new horizons, thoughtful people soon realize that we are no closer to answering the ultimate questions. Indeed, the larger the universe becomes, the greater our concept of God as creator of the universe becomes. I don't know that I would predict that the conquest of outer space (if we can imagine that this is near) will lead to a religious revival in any spectacular sense. But I believe that it will deepen and broaden people's faith in God. I am naively sure that it is God who has allowed man to make this new step forward in unravelling the mysteries of the universe. If it is part of God's plan for us, the ultimate results will be what He wants.

Weapons are not a threat to a Christian's security, because his security is of a different kind. However, as we Christians see the the security of our country threatened by the apparent superiority of Russia, we may very well ponder on the fact that we share in the foolish and mistaken policy which our country seems to be following of trying to build national security through an armaments race. If, with our strength and apparent superiority of a few years ago, we had worked harder for disarmament, the present arms race might not have gone so far. It is still possible, if we can keep our heads, that it need not go on to total destruction. The conquest of space, like nuclear energy, can be used for peaceful and constructive purposes. It is up to our country to take the lead in advocating this, and taking every possible step to bring it about.

What lies ahead for Christians and their churches to do?

First, *not* get caught up in the national hysteria. Remember that God is still ruling His universe, and will support the forces of right.

Second, watch that human values—welfare, education, etc.—do not get pushed aside in a frantic national effort to further scientific education and research, and weapon building.

Third, work, talk, vote, pray that our country may be wise enough to regain leadership in a moral crusade for disarmament and peaceful uses of the new knowledge. We could welcome and work with Russian scientists if we were not so terrified. Quite possibly, if we did this, they would feel less necessity to build up weapons against us. Someone has to break this endless round of trying to outdo each other. We should be the ones to do it.

Fourth, take with grace and humility the fact that our country does not always have to be first and best in everything. It is no disgrace to come in second sometimes.

The Church of Tomorrow

(*Continued from page* 13)

sion Board, in New York for 12 years and editor of that denomination's bimonthly magazine, *Advance,* for seven years. Dr. Scotford also served as interim director of the National Council's Department of Church Building. In earlier life he was pastor of churches in Oklahoma, Texas, Illinois and Ohio.

The award was established by the Guild four years ago in memory of the late Dr. Elbert M. Conover, a clergyman who gave counsel on church building to the churches of America for many years.

Further evidence of the "coming of age" of church architecture and a feeling of self-confidence is the growing blend of younger and older men devoting their professional efforts to "building the church of tomorrow" the theme of the conference. Harold Wagoner, the president, only winner of two 1958 awards, started in the profession at the time the youngest men to win an award —Clifford E. Gibbs and James Tomblinson of Flint, Mich.—were born. Gibbs is 32 and Tomblinson 31.

And turning their eyes to the broad sweep of church building from Atlantic to Pacific, the architects' guild, which never has met farther west than Minneapolis and Chicago, is now singing "California, here I come" as it makes plans for 1959 in Los Angeles.

The leaders of both architects and church are Pennsylvanians, Harold E. Wagoner, re-elected president of the Guild, and a United Lutheran, Rev. Edward Frey.

Mr. Frey left a pastorate in LeMoyne, Pa., after 17 years to become an evangelistically-bent executive telling pastors and church building committees that better architecture can be made a reality through sweat, study and vision. He is the chairman of the National Council's Department of Church Building for the next three years,

The Serbian Church

(*Continued from page* 9)

The icon is a reminder of the presence of another world. Christians of the East may be said to live in the presence of another world; their awareness of the presence of God in their homes and everywhere is characteristic. Their attitude is simpler, more mystical, less defined than that in the West.

Where Westerners use words to express their feelings, the people of the Eastern churches express their adoration and aspiration in symbols. Everything in their ceremonial—the processions, candles, incense, gorgeous vestments, elaborate with color—everything has reality to the worshippers. From childhood they know the meaning of the way they hold the fingers in making the sign of the Cross. The first two fingers and thumb, extended and joined, symbolize the Holy and Undivided Trinity, and the last two fingers down against the palm symbolize the two natures of Jesus Christ, Divine and Human.

"Their frequent signing of the Cross," pointed out an Episcopalian lecturer a few years back, "is done much as an old-time Methodist said 'Hallelujah' and 'Praise the Lord.'" There is a simple homeliness in the way Eastern Orthodox congregations move freely about and come and go during the two-hour service. There is nothing stiff or constrained and at the same time there is no irreverence. They love their church and feel at home in it. The foundations of their faith are always before them.

Contrary to the usual Western assumption, some historians tell us that democracy came to the Anglo-Saxon from the Mother of Churches in the East, and not the other way around. Through Theodore of Tarsus, a Greek monk called to the See of Canterbury in the formative days of the British nation, the dominant spirit of democracy in the Eastern Church was acquired in the West. So democratic has the Eastern Church been from the beginning, that no bishop may be consecrated unless the consent of the people is had at the time of consecration. When priests and deacons are ordained, the Bishop holds the vestments up to the congregation before bestowing them and asks the congregation: Axios (Is he worthy?) and the people reply "Axios" (He is worthy). The decrees of an Ecumenical Council must await the acceptance of the people before their validity is assured and innovations are rejected unless they are adopted by the consent of the whole church.

Thus, though the Eastern bishops signed an agreement at the Council of Florence in the middle of the 15th century to reunite with Rome, on their return they could not get the assent of the people and the Eastern church remained separate as it is today, and has been since 1054 when the Pope at Rome insisted on assuming the vicarship of Christ and the Patriarchs of Alexandria, Antioch, Jerusalem and Constantinople refused to grant him more than equal status with themselves. According to the prayer book of the Eastern Orthodox Churches, "infallibility belongs to the whole assembly of true believers, to the Ecclesia or Church, which is represented by its council, legally called together, and whose decisions are confirmed by the consensus of the Church."

Serbian Monastery of St. Sava, Libertyville, Ill., which serves as the residence of the Serbian Orthodox Diocese for the U.S. and Canada, as a seminary for Orthodox clergy, and as a summer camp for boys and girls.

Perhaps because of long periods under alien non-Christian rule, the Eastern Orthodox Church has changed little. Despite long periods of persecution and suffering, its members have held on to the faith as it has been handed down to them from earliest times. Western Protestants, all once under the rule of the Pope of Rome, claim to have returned to primitive Christianity. But the Eastern churches are not aware of ever having deviated from it. They are what they were.

Again according to the Prayer Book, Eastern Orthodox churches believe in the procession of the Holy Ghost from the Father alone. They honor Mary as the Mother of God, and honor the nine orders of angels and saints. While they hold the doctrine of the virgin birth of Christ, they do not define as dogma the doctrine of the Immaculate Conception of the Virgin Mary. They reject the doctrine of the surplus merits of the saints and the doctrine of indulgences. They accept seven sacraments: Baptism, Anointing, Confirmation or Chrismation, Eucharist or Communion, Penance, Holy Orders, Marriage and Holy Unction.

Confirmation follows immediately upon Baptism and then the infant may receive Communion. Priests may confirm, whereas in the West only bishops may do so.

The Easterner does not make communion as often as does the Westerner, but perhaps his preparation is deeper. He fasts from meat, eggs and milk for the seven preceding days. For the Eucharist, the priest cuts one of five loaves of leavened bread into pieces to represent, first, the Lamb, our Lord, then the Blessed Virgin, and then the apostles, saints, the bishop of the diocese, and the ruler of the country—here the President of the United States. Then he cuts pieces for all the living people who have asked for prayers at this Eucharist, and also for the souls of the dead. After the consecration, all these little particles are swept into the consecrated wine, all together, our Lord and His Church, in the fellowship of the Church, the Communion of Saints. At the end of the Eucharist all who do not make their communion receive a piece of bread from the other four loaves, which have been waved over the consecrated elements, and pieces are taken home to the sick and shut-ins. This custom, survival of the first-century agapé or Christian love feast, is another means of fellowship in the Serbian Church and has a deep influence on the lives of those participating.

Holy Unction is administered not only to those in danger of death, but also to the sick.

The Eastern Orthodox Churches reject the doctrine of Purgatory, but believe in prayer for the dead by the living and for the living by the dead. They reject predestination and consider that for justification both faith and works are necessary.

Other Eastern Orthodox churches already belonging to the National Council include the Greek, Roumanian, Russian, Syrian Antiochian and Ukrainian.

Readers who would like to have copies of the earlier articles on the history and traditions of the communions which are long-time members of the National Council may obtain them on request to the Editor.

Clothing the World's Ragged Millions

AMERICAN Protestants engaged in a huge cooperative relief and refugee program moved on several fronts recently to clothe the world's ragged millions and to bring additional thousands of refugees to these shores.

A four-year "crash" program to collect and ship 50 million pounds of used but good clothes was launched by Church World Service at its annual Board of Managers' meeting in Atlantic City, N. J., February 5–7.

The 1958 emergency clothing goal was set at ten million pounds. In addition, an expanded distribution of U. S. surplus food, medicines and other relief supplies to 46 countries was projected for the year.

Harper Sibley of Rochester, N. Y., CWS president, issued a call for all-out support of the clothing drive by the 38 million members of the 35 church bodies in the National Council of Churches of which CWS is a central department. He declared that 30 million refugees in the world and many disaster victims need help more urgently now than at any time in the last ten years.

Clothing collections will begin with door-to-door campaigns carried out by local churches, Mr. Sibley announced. If successful, the new drive will increase CWS clothing shipments threefold. Last year the agency shipped four million pounds, the average since 1948.

The 75-member policy-making board of CWS also acted to push radical revision of the McCarran-Walter Immigration Act and to help 20,000 Dutch evacuees from Indonesia resettle in the United States.

CWS will participate in an interdepartmental National Council of Churches' committee which will frame specific recommendations to liberalize the immigration act and will lay them before appropriate law-making groups in this Congress.

"Discriminations in the Act have been nagging the conscience of church people ever since it went on the books," declared Dr. R. Norris Wilson, CWS director. "They have hampered us and other voluntary agencies in our attempts to continue to keep America a refuge for the homeless and persecuted."

The National Council of Churches' governing General Assembly last December instructed the Council to move in the interests of its constituent church bodies to "eliminate discrimination based on race, color and sex, to revise the national origins quota system, and to provide more adequately for admission of relatives and refugees, as well as other immigrants who qualify for admission to the United States."

In the matter of the Dutch evacuees expelled by the Indonesian government, and now pouring into the overcrowded Netherlands, Dr. Jan van Hoogstraten, CWS immigration official, reported that Dutch government representatives are now in Washington attempting to work out an agreement with the State Department for admission of the 20,000. If successful, the agreement would involve Church World Service—which helped bring nearly 100,000 refugees to this country in the past ten years—and other volutary agencies in processing and obtaining guarantees for the prospective immigrants.

Also critcial at this time is the plight of a mounting number of non-Communist White Russians now pouring into Hong Kong from Communist China, board members learned.

These are only a portion of the million penniless escapees now living in the streets and rooftops of dangerously crowded Hong Kong, Dr. Wilson's annual report showed. Spelling out critical global needs, the report cited nearly 1,000,000 Arab refugees in Middle East camps, the annual flow of 264,000 European escapees from communism into West Germany, and a new refugee group estimated at more than 100,000 created by the Algerian War. Austria is still burdened with a heavy refugee load, as is Korea, said the report.

Based on past averages, the report to the board also anticipated at least a score of major disasters in the current year, including floods, flash fires in crowded refugee centers, earthquakes, tidal waves and the like—all taking their toll in lives and property.

Disaster victims, as always, will receive emergency shipments. Last year help went to victims of 20 major disasters in Europe, Asia and the Middle East.

The churches, through Church World Service, distributed 366,000,000 pounds of surplus food, clothing, medicines and other relief supplies in 1957—an increase of 85 per cent over the previous year. This signaled the right kind of partnership between church and government, Dr. Wilson pointed out in calling for a joint church-government "massive assault against hunger, homelessness and hopelessness—the real underlying causes of war."

The 1958 objective, as shaped by the board of managers, will be still greater, because of requests for aid from ten additional countries, including Poland, Portugal, Tunisia and Morocco, Nepal, Malaya, Paraguay and Uruguay, the Congo and islands in the South Pacific, Dr. Wilson said.

The board re-elected Harper Sibley, its chairman.

What Does Your Town Look Like?

AMERICAN church women are launching a crusade to wipe out slums and assure every family a decent home.

They will dramatize this campaign on May Fellowship Day, May 2, the annual observance sponsored by United Church Women.

Through this general department of the National Council of Churches, which represents some ten million women in the churches, public meetings on housing will follow many months of study and action. Housing experts and city council members will join church groups to plan strategy in local communities across the nation.

Setting as their goal and theme, *A Place to Live,* councils of church women across the country have already conducted community self-surveys, met with city planners, sparked public hearings, organized improvement associations, obtained good housing codes and helped change community thinking.

In many places they have been the power behind new low-cost housing projects and neighborhood redevelopment. They have played an active role in combating bad conditions in Potter County, Pa.; Baltimore, Md.; Rockville Centre, N. Y.; Portland, Ore.; Grand Rapids, Mich., and other cities.

Now they're asked in the Call to May Fellowship Day by Mrs. Alfred M. Chapman of Washington's Crossing, Pa., national chairman for this year's observance, to see how housing influences development or retardation of personality and what bad housing costs in terms of health, crime, fire protection, juvenile delinquency. They're also asked to ascertain if their population is highly mobile and increasing rapidly, whether minority groups are segregated and what responsibility the church has in this field.

Of all women everywhere, Mrs. Chapman asks; "What does your town look like? As a Christian, can you be proud of it? If not, you and other Christian women together can do something about it. May Fellowship Day is a good time to start."

The World Is Their Home

(*Continued from page* 15)

of God which must include all people, all countries."

For Harper Sibley "carrying on" has resulted in his life-long attachment to the work of the YMCA here and abroad and in his recent election for the 12th term as president of Church World Service, global relief agency of the National Council of Churches. Mr. Sibley is the only president CWS has ever had since its organization in 1946. In awarding him a citation when he was re-elected early in February, the president of the National Council and the executive director of Church World Service lauded him, among other things, for his "long and dedicated service as a graceful, generous and imaginative presiding officer and an earnest friend to the homeless and the needy."

Mr. Sibley talks eloquently on the role of CWS in the world yesterday, today and tomorrow, and of its devoted and efficient leadership.

"After Japan surrendered," he points out, "CWS provided hot meals to millions of the children. It is now feeding 80 per cent of the school children in Yugoslavia one nourishing, hot meal a day; through the Greek Orthodox Church, is giving relief to 50 per cent of the war-ravaged Greek villages; and is helping feed children in 40 Korean orphanages. It helped 100,000 refugees from war and disaster settle in America, including 7,000 from revolution-torn Hungary."

The Sibley jauntings have taken them to Jerusalem in '28; to the Life and Work Conference in Oxford, England, in 1937; thereafter to Edinburgh, Scotland, where a provisional constitution and by-laws for a World Council of Churches were drawn up; to Amsterdam in 1948, where the World Council was finally born after the intervening agony of World War II; to Japan in 1949 for the Japan International Christian University, for the YWCA, YMCA and Church World Service and where in a two-hour meeting with the Empress, that monarch questioned how American women can be so active in good works and still take care of their homes, husbands and children.

On the 1937 trip Harper Sibley, then president of the United States Chamber of Commerce, attended sessions of the International Chamber of Commerce in Berlin. Both Sibleys watched with alarm the growing pressures of the Hitler regime, including the arrest of Niemoeller on the very night that the International C. of C. delegates were entertained at a party given by Goering and Goebbels. The following Sunday Niemoeller's assistant was arrested, then German delegates were not permitted to attend the Oxford Conference nor their tennis players allowed to engage in international matches. The YMCA and YWCA were forced to close their doors, Rotary Clubs were put out of business and women in the missionary societies were forbidden to meet.

It was the beginning of the extinction of freedom in the former Reich and it gave both Sibleys a new understanding of the need for the church and its various organizations to keep open channels to the people of nations at war or threatened by war. This is a firm credo with both Georgiana and Harper Sibley.

After World War II Mrs. Sibley worked with the Military Government in Germany helping German women reorganize their shattered organizations. She also made an unofficial visit behind the Iron Curtain to confer with church women in Czechoslovakia and Poland. In '53 she and her husband went to Japan again and to Hong Kong, the Philippines and to then war-torn Korea for their various organizations. Two years afterward they both attended the Second Beirut Conference on Arab Refugees and later had the joy of seeing the first class graduate at Japan International Christian University in Tokyo.

They were in Hong Kong again in '57 in Indonesia and adjacent lands, meeting with concerned people to see and discuss needs and the distribution of CWS Share Our Surplus supplies. YMCA officials say that the Sibleys have visited more YMCA's throughout the world than any other laymen. CWS executives feel that both know more at firsthand about the 30 million refugees in the world than most churchmen.

Mrs. Sibley says, "It means so much to go personally into homes around the world and see families in want using American milk and butter fat; or to see, as I did, every school child in Samaria dressed in the clothes that American churches sent."

Already they're looking over their passports for projected 1958 wanderings. They'll attend the executive committee of the World's Alliance of the YMCA in Brussels, in August, thence to a World Council of Churches committee meeting in Copenhagen, and a visit to the Hungarian refugee camps in Austria.

The professional and social life of the Sibleys have meshed so remarkably that when Harper Sibley decided to take agricultural courses at Cornell in order better to operate his Sibley Farms in California, New York and Illinois, Mrs. Sibley did likewise.

When Georgiana hostessed for Harper during his Chamber of Commerce days, setting up a home base for them on Massachusetts Avenue, Washington, D. C., they became two of the capital's most popular residents. The husband tells proudly that wives of cabinet officers and Supreme Court Justices attended his wife's farewell dinner.

Mrs. Sibley's warmth and spontaneity draw people of all kinds to her. She is short and round-faced, always smiling and effervescent, quietly dressed but unfailingly crowned by a perky hat.

Her physical and psychic vitality amazes her friends. She can entertain at a late dinner party in Rochester, catch a midnight train for New York and be on hand at 9:00 a. m. sharp for an important meeting, fresh and rested.

She herself believes there is an endless source of energy available to all of us, if we but open the door to it. "It is when we are unaware of this source," she points out, "that our inner conflicts arise, our energy is depleted, and we lose our ability to make the right decisions."

More than one person has heard Mrs. Sibley say, "I never make a decision on my own, only as God directs me."

A fellow-worker remembers Mrs. Sibley "waiting upon the Lord," when she had under advisement the position of presidency of United Church Women. After several conferences, she had gone to the headquarters to look over reports and meet with members of staff and committees. They pressed for an answer. Finally, Mrs. Sibley asked everyone to pray with her. Bowing her head, she asked God for guidance. Soon she rose from her chair and said, to the great joy of the group, "Yes, I will take it."

Georgiana and Harper are the proper foils for each other. She bubbles. He is reserved. A fellow board member of one organization comments, "Harper speaks only when he has something to say—after deliberation—and then very effectively."

Tall and spare with the straight-spine bearing of a general, Harper is always well but conservatively groomed—a man in love with farming who dresses like a banker. There's a touch of the outdoors about his somewhat weather-beaten face and a look of physical fitness beyond that acquired in the steam cabinet or the gymnasium. Besides horseback riding, golf has been a favorite sport. He used to play in national championships and has many medals and cups to attest his success with a niblick and a mashie.

This coming summer he's going with three friends on a golfing tour of California. That state sees the Sibleys at least twice a year—in March and November. They look over their cattle at Rancho Santa Rita and Rancho Marino and spend some time together in their hideaway, a one-bedroom cottage Mr. Sibley built especially for Georgiana, where no guest ever ventures and where even the address is known to few.

Mr. Sibley has another favorite story

on his wife. When she enters a store in Rochester everyone there, clerks and customers, stops to talk with her, and no shopping gets done.

Still another—the Sibleys send so many telegrams by Western Union—the company founded by Harper Sibley's grandfather, Hiram—that the girls taking calls feel as though they were old family friends. Especially has Mrs. Sibley's warm, outgoing personality endeared her to the WU staff, the husband recounts. The result is that an operator taking a message recently confided her forthcoming marriage to Mrs. Sibley and invited her to attend the wedding, although the two had never met. Mrs. Sibley did, and a lovely time was had by all.

For years the Sibleys have lived out their belief in helping refugees by installing a procession of families in their own home. One family remained more than a year until they knew the language and could manage alone. Countless other refugee units are in this country because of the personal care of Harper and Mrs. Sibley. They like to work personally with people, as well as help map the future of many at the policy level.

Mrs. Sibley believes that the next stage in world development is for the religious people of all lands to meet together, across the barriers of differing creeds, and to understand and respect each other.

Both Sibleys enjoy hugely their 21 grandchildren and one great-grandchild. They sent 40 valentines this year to members of their immediate family. As for Christmas, the couple pick up suitable gifts throughout the year, as they run across them. It never seems a chore to them. In the summer Harper loves to gather some of the grandchildren on one of his big cattle ranches and teach them to ride horseback.

Children, he says, are his greatest hobby and relaxation—the world's children, his ecumenical colleagues add, of all races and colors.

When June comes, Sibleys from all over the country, including his beloved 21 grandchildren, will gather at the old homestead in Rochester for the Golden Wedding Anniversary of the pair who seem to have time for everyone. And wires and cablegrams will pour in from many continents.

The Sibleys met years before their 1908 wedding. The summer Georgiana was 14 and Harper 16, this pair of New York-reared youngsters were enjoying rough-it vacations with their families in Maine. It happened that Harper and Georgiana's brother were schoolmates, so the meeting was inevitable.

Georgiana still had Miss Spence's School ahead of her and a debut at 18, while Harper took his A.B. at Harvard. He didn't wait for his law degree from New York Law School, however, before the all-important orange-blossom day.

Harper began his career by practicing law in New York, but only for three years. In 1912, the Sibleys with their first three children moved to Rochester and Harper abandoned the law for his real love—farming.

There's great pride in his voice when he notes that on his 23 square miles of contiguous farm land in Illinois the 1957 harvest was 480,000 bushels of grain. This is Sibley Farms, his largest unit, but the California and New York holdings have grown greatly, too.

He sits on the boards of many corporations and banks, including the New York Life Insurance Company and Western Union, but lists himself simply as "agriculturist."

Mrs. Sibley says she knows she's not typical, but she "feels like a farmer's wife."

Someone who knows them intimately, however, says that their globe-girdling together produces the greatest results for the world's humanity.

She has in mind designing a family crest for them. She adds:

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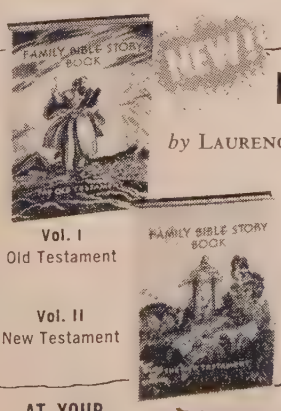

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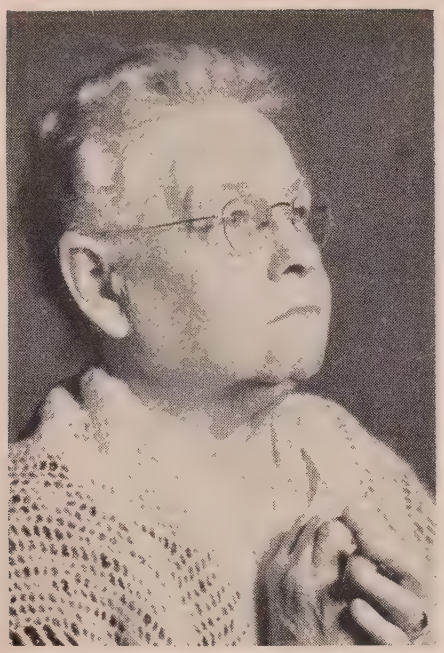

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GALESBURG — "All-America City"

One of the eleven towns which received this year's "All-America City" awards was Galesburg, Ill., a city of 32,000 in the center of the "corn belt." The awards are given annually by the National Municipal League and *Look* Magazine in recognition of civic improvements.

The significant part of the story for church people is that the Galesburg Council of Churches and the Galesburg *Register Mail* led the way in the civic progress which won the recognition.

Ten years ago, says Rev. Dale Catlin of the Galesburg Council of Churches, "schools were inadequate for the existing attendance and no provision was in sight for the increasing number of children. The mayor-alderman form of government bungled its way through distressing situations and the broadcast of the city council meetings had become known as the 'comedy hour' for the ineptness of the procedure. The water system, supplied by deep wells, was inadequate for existing needs, thus limiting industrial expansion, the airport was in a residential area and runways were too short for commercial use, and a general apathy seemed to exist about it all.

"This apathy had produced a situation in which a general bond issue had not passed in the city for nearly 30 years. This same apathy resulted in widespread disregard for the law. Organized gambling and prostitution existed a few blocks from the police station. Racing wires provided fast service to gamblers in well-equipped rooms. Disregard of liquor laws resulted in open sales to minors and violations of Sunday closing."

Under the leadership of the civic affairs committee of the Council of Churches, a group of laymen and pastors decided that something must be done. A crusading professor at Knox College led the way. Pastors and laymen forced effective raids on the long-established "Waters Street" houses that resulted in these sources of evil being permanently closed.

Next, the committee undertook a campaign against wide-open gambling, the existence of which corrupt officialdom refused to acknowledge. A barrage of propaganda through the churches and the *Register Mail* finally brought effective action to close the gambling houses, but Mr. Catlin comments that this would not have been possible if the group had not disregarded their own reputation and personal safety to lead the way.

The attempt to have the liquor laws enforced was the most difficult. After several fruitless attempts had been made to gain recognition for the law, two things occurred to arouse the citizens of the town to action. Four college boys were killed as a result of a beer party originating in a local tavern. College officials joined with citizen groups and forced the revocation of the license of this tavern that had been openly selling to minors.

Soon after this, a bomb severely damaged the home of a professor who was a member of the civic affairs committee. This was the culmination of a long series of anonymous phone calls threatening committee members and their families if they continued their crusade. As a result of these events the problem of law-enforcement in Galesburg was given national publicity in *Parade* Magazine. These events focused attention on the state of affairs in Galesburg and citizens began to show the first signs of concern.

In 1955 the dam that was impeding progress began to let loose. The school package plan, a $5,000,000 building program sponsored by citizens' committees, won in a city election. The airport relocation, another citizens' project, was voted and the old property converted to use for the new high school and a new shopping center.

A reform candidate for State's Attorney won a victory at the polls. A city plan and building code study was instituted and studies were begun for the five newly voted off-street parking lots.

Perhaps most important of all, comments Mr. Catlin, was the voted change to City Management form of government. Citizens' committees and church groups, gaining wisdom through experience, overthrew the entrenched politicians at the polls. Not satisfied with this, they joined forces and presented a slate of candidates for the new council. These endorsements included a lawyer of good repute for mayor, and, for the four councilmen, a production manager, a dentist, a school principal and a railroad man.

CHURCH BUILDING LITERATURE

For a list of literature on church building and remodeling send a card to Rev. S. T. Ritenour,

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The same election approved a $4,500,000 pipeline 30 miles to the Mississippi. This, another citizens' project, was headed by a clergyman. This pipeline would assure an adequate water supply for the city indefinitely. Mention could be made of a $1,500,000 church building program in the city, an $800,000 hospital improvement program successfully completed, and other items of progress that have marked the life of the city in the past two years. Leading the way through effective editorials, the Galesburg *Register Mail* prompted many of the improvements included in the $12,000,000 bond issues voted during this period of citizen action.

The new citizens' attitude in Galesburg is evident at every turn in the road, declared Mr. Catlin. The ministerial association has succeeded in an effort to close grocery stores on Sunday. Mrs. Robert Chandler, president of the council of churches, has been chosen for the "Distinguished Service Award" by the Cosmopolitan Club "for outstanding leadership in college, church and city life."

Summing up the results of the effort, he adds:

"The church, in its cooperative efffort to make effective the Christian ideal of community life, has made a new place for itself in the life of the city."

Leadership the Goal

(*Continued from page* 11)

E. Luellen, Kansas City, Kans.; and Mrs. Elmer Funk, Kansas City, Mo.

Stressing that teachers today have the help of "behavioral sciences and new educational insights, Dr. Campbell Wyckoff of Princeton Theological Seminary called for a "reinterpretation of the Gospel in ways this generation can understand and to which it will respond.

"The Christian educator must be ready to change his methods, program, and the institutions through which he works in order to communicate the Gospel."

The speaker for the public mass meeting, Dr. Reuben K. Youngdahl of Minneapolis, Minn., calling for "a revival of positive Protestantism," warned that 'for too long we have sought the solution to our problems by depending on men who have great minds but dwarfed souls.

"We have now discovered a power which could destroy us," he warned. "If we could only become Christian enough, this power could be harnessed for good. If not, it is quite possible that it will be used to blast all of God's children off the face of the earth."

Dr. Nelson Chappel, New York, general secretary of the World Council of Christian Education, discussing the world outlook in Christian education, declared that a world revolution is now under way and more changes have occurred in the past 12 years than in any other time in world history.

"Nationalists want to take over the training of their young people," he said. Our problem is to see that the churches have a strong program for their local congregations in every country."

Christian education in other countries was also touched on by Dr. Paul Geren, executive vice-president of Baylor University (Methodist), Waco, Texas.

The impact of television on the American people and what church educators can do about it was discussed by Rev. Alva I. Cox, Jr.

"It can be a 'frightening Big Brother' or it can be used for the enrichment and enlightenment of mankind," he stated.

Parents should encourage their children to develop new interests awakened by creative and constructive programs, he said, and urged Christian educators to help them do it.

The impact of television "will be determined not by the nature of the medium but by the use made of it. It cannot be ignored," he insisted.

Section chairmen elected were: Rev. Loren Walters, Philadelphia, Pa., *Administration and Leadership;* Rev. A. McEwen Williams, Memphis, Tenn., *Adult Work;* Miss Mary Spessard, Elgin, Ill., *Children's Work;* Miss Jennie Doidge, Cleveland, O., *City Executives;* Rev. Fred L. Nolting, Atlanta, Ga., *Directors;* Rev. Henry M. Bullock, Nashville, Tenn., *Editors;* Rev. Theodore Horvath, Boston, Mass., *Missionary Education;* Rev. David I. Forsyth, Toronto, Canada, *National Denominational Executives;* Rev. James Parrish, Columbus, O., *Pastors;* Dr. Lee J. Gable, Lancaster, Pa., *Professors and Research;* George E. Kiefer, St. Louis, Mo., *Publishers;* Rev. Stanley Forkner, Lansing, Mich., *Regional Executives;* Rev. Earl Kragnes, Jefferson City, Mo., *State Executives;* Dr. Minor C. Miller, Bridgewater, Va., *Weekday Religious Education;* Rev. Robert I. Miller, Winnetka, Ill., *Youth Work.*

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BOOKS

The Spirit of American Christianity

By RONALD E. OSBORN, Harper & Bros., New York, $3.75.

If a non-American friend should ask you for a description of American Christianity, especially at the points in which it differs most from European Christianity, this is the book you should give him! In its early form this is just what the volume undertook to do. It is based on a series of lectures which the young author gave at the Ecumenical Institute at Bossey, Switzerland, to a group of thoughtful Christians gathered from many parts of the world. In interpreting us to others he helps us to understand ourselves.

Like the good historian that he is, Dr. Osborn, who is a professor at the Butler University School of Religion in Indianapolis, approaches his theme from an historical angle. What Europeans call our American "activism," for example, he explains as an inheritance from our frontier life, in which it was more important to get something done than to perfect a complete theory.

Other aspects of our religious life to which he directs attention—with an eye on our history but in relation to contemporary problems—are the separation of church and state, the importance of preaching and evangelism, the concern for human welfare, the emphasis on social fellowship, the role of lay leadership, the diversity and freedom in ecclesiastical organization, and a quest for unity that is consistent with diversity and freedom.

On the theological side Dr. Osborn provides an illuminating survey of the cross-currents of liberalism, fundamentalism and neo-orthodoxy, all from the standpoint of how each of them appeals, or fails to appeal, to types of American minds. His greater interest, however, is in what he calls the "popular faith," which he regards as the most important thing in the American religious scene. This "popular faith" he finds to have its center in the plain man's recognition of the significance of Christ for his personal life.

Dr. Osborn does not find much evidence that American Christianity is challenging our culture in any radical way and he warns against the temptation to regard Christianity as merely a sanction for the "American way of life." He feels that the note of "divine judgment" is lacking in much of our Christian preaching and teaching. Nevertheless he is convinced that even our "popular" Christianity has real values and affords a great foundation on which to build for the future.

SAMUEL MCCREA CAVERT

Light the Dark Streets

By C. KILMER MYERS, Seabury Press, Greenwich, Conn., $4.00.

I could describe this book by saying that it is an account of a street gang of youths, known as the Knights, of the Lower East Side of the "concrete canyons" of New York City. Or I might begin by calling this book a chronicle by Rev. C. Kilmer Myers, vicar of the Lower East Side Mission (Episcopal) of Trinity Parish. These comments would be interesting facts, but this would be like an autopsy which offers scant evidence of the power and vitality of life itself!

This is a powerful story, one that has inescapable *spiritual impact.* I do *not*

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mean "spiritual" in that maudlin sense of emotional self-gratification that is so characteristic of the religiosity of today. I do mean *spiritual* as that religiously-inspired compulsion to go beyond all that we call the "self", a sense of being seized by a Power that leaves one personally powerless and yet drawn irresistibly into the presence of God. You feel stretched to the very limits of all that can be called "me", "mine", or "I"; a momentary vision into what God makes possible, and what we usually consider the "impossible." This is what I experienced reading this book, and such is the "love story" of *Light the Dark Streets.*

Father Myers calls this a "love story" and it is a vivid account of the deathless love of Jesus Christ at work transforming persons whose lives are lived within brutality, violence, and human agony. This is his description of his parish:

"A parish such as this . . . so filled with darkness, defeat . . . and a longing for victory. We wonder whether we should be here as priests and social workers. We think of next year and the year after that. We are not sure that we have the strength or that we can ask for it. The shouts in the streets become an unending shout. The angry cry mingles with music from the tenement. . . . There is the scream of the police siren. Will it stop in the block? There is the uncertainty at each youth affair. Will someone be shot or stabbed? . . ."

Yet in the midst of this pocket of desolation there is a church—a building, a parish house, a group of devoted priests and workers, but above all, a community of committed Christians whose witness is love, and whose power is from Christ.

This is what makes this volume profound in its theological as well as its sociological insights. For instance, Father Myers discusses the *parish* as a theological rather than a sociological term. The parish does not mean for him the program and the organization of the church, nor does the parish merely describe the number of people who are in some way involved in the life of the church. Rather, the parish consists "of a multiplicity of loving human relationships, under God. It is constructed of the manifold communications between real persons in the whole of their life."

At another point he speaks of the parish as "God's way of meeting the problems of the unloved. This meeting between God and the unloved, the unwanted takes place in the preaching of the Word, in the Sacraments, in the social life of the parish made possible by the climate of acceptance which is engendered by those who have been baptized and confirmed in the Catholic

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faith." Such an analysis of parish life at once emphasizes the central problems of the church becoming the *church*—the people of God—at work in the world. These are not problems which are to be solved in terms of programs. Instead we see in this book the struggle of a parish to be the place where God meets persons because of the relationships between persons and God which the work of the church actually makes possible. As Father Myers states it "one of the main tasks of the parish priest is to train the militant core of his parishioners in such a way that they understand as fully as possible the true nature of a Christian parish." The true nature of a Christian parish might be beautifully described by the motto which hangs in the hall of the vicarage of the Mission: "Let every guest be received as Christ."

There are few books as realistic as this one in their discussion of the nature of Christian acceptance. As one meets Willie "who had no place to go"; or Ben, "the rejected one"; or Labo who found no one to accept him "but the old gang"; as one meets these and many more of the unloved and the unwanted, then one realizes why the experience of acceptance is so vividly portrayed in this book. *Light the Dark Streets* is a powerful indictment of the church when it is defined as Those Pleased With Themselves, a perfect description of many, many churches in America today.

One might say that this book is a sordid tale. This is not true. Here is the crisis of the church as it tries to deal with the wreckage of human lives in the midst of the twentieth century. Here is the crisis of the church portrayed in terms of the relationships that must exist in the Christian community between persons and between persons and God. Here is the church giving daily witness to the meaning of the Crucifixion as an act of love, as a communion between God and man, as the power of Christ to transform even the world.

THOMAS R. BENNETT

Reflections on America

By JACQUES MARITAIN, Charles Scribner's Sons, New York, $3.50.

To see ourselves as others see us is always an interesting experience—doubly so when done through eyes as perceptive as those of the French Catholic philosopher, Jacques Maritain. Having lived in our country at different periods for many years, he now shares with us his observations about us. He tells us that he has come to love America. He regards Americans as the "least materialist" among modern peoples in the industrial stage, an observation whose truth may depend on the definition of materialism. He is impressed by the "moral conscience" of Americans. He praises the American generosity which he has discovered. Surprisingly, he gives us credit for modesty!

The French observer also appears in the role of gentle critic at certain points. He comments on the "rootless" quality of our life, in contrast with what he has known in Europe. He speaks frankly of our "timorous inertia" in facing the race problem. He warns that the "modesty" which he attributes to us may make us too conformist and lacking in independent thought. He finds the "experiential approach" to social and political issues to be dear to the American mind and suggests that we need an "adequate philosophy."

Along with modesty the French scholar credits us with piety. Contrasting France and America, he sees intelligence as the value more esteemed in the former, and goodness as more esteemed in the latter. He warns of the possibility that America might easily become "a nation interested only in its own material wealth and power" but regards this as "improbable." One wonders if M. Maritain's graciousness as a guest has not made him too laudatory of his host.

SAMUEL MCCREA CAVERT

Books Received

IN ONE SPIRIT, *D. Campbell Wyckoff*, Friendship Press, New York, N. Y., cloth $2.95, paper $1.95.

WIDE AS THE WORLD, *Louise B. Griffiths*, Friendship Press, New York, N. Y., cloth $2.95, paper $1.95.

REVELATION TODAY, *James R. C. Pinn*, Vantage Press, Inc., New York, N. Y., $5.00.

THE SPIRIT OF AMERICAN CHRISTIANITY, *Ronald E. Osborn*, Harper & Bros., New York, N. Y., $3.75.

DESIGN FOR PREACHING, *H. Grady Davis*, Muhlenberg Press, Philadelphia, Pa., $4.75.

THE TEN COMMANDMENTS AND MODERN MAN, *H. G. G. Herklots*, Essential Books, Inc., Fair Lawn, N. J., $2.75.

HISTORY OF RELIGIONS, *E. O. James*, Harper & Bros., New York, N. Y., $2.75.

A TESTAMENT OF FAITH, *G. Bromley Oxnam*, Little Brown & Co., Boston Mass., $3.00.

THE CHURCH: THE GIFTED AND THE RETARDED CHILD, *Charles F. Kemp*, Bethany Press, St. Louis, Mo., $3.50.

THE IDEA OF HISTORY, *R. G. Collingwood*, Oxford University Press, New York, N. Y., paper, $1.75.

GOD'S WAYSIDE BEAUTY, *Gladys Neill Jeffcoat*, Vantage Press, New York, N. Y., $2.00.

TRUTH FOR OUR TIME, *Geoffrey R. King*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $2.00.

WANTING THE IMPOSSIBLE, *George B. Duncan*, Wm. B. Eerdmans Publishing Co., Grand Rapids 3, Mich., $2.00.

SACRAMENTAL TEACHING AND PRACTICE IN THE REFORMED CHURCHES, *G. W. Bromiley*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., $1.50.

MOSES, PRINCE OF EGYPT, *Howard Fast*, Crown Publishers, Inc., New York, N. Y., $3.95.

WHAT THE BIBLE SAYS, *Frank S. Mead*, compiler, Fleming H. Revell Co., Westwood, N. J., $1.95.

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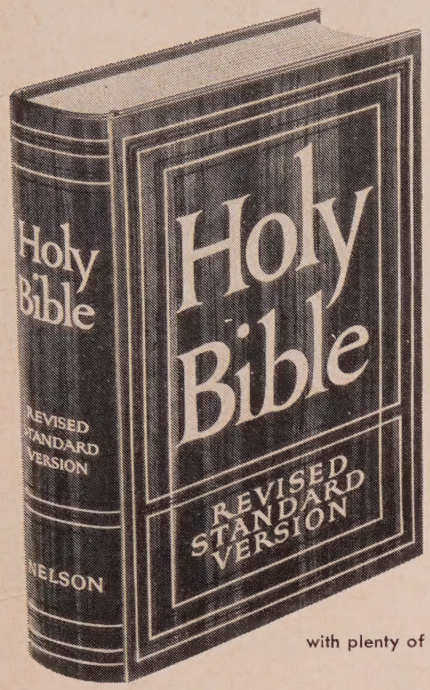

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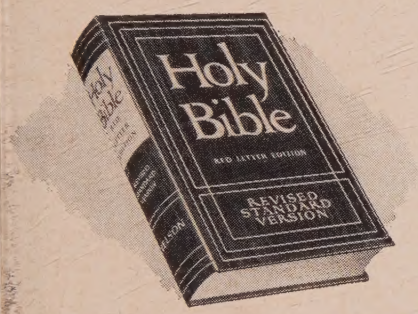

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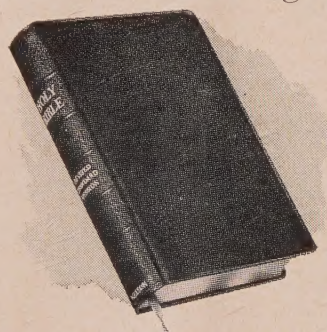

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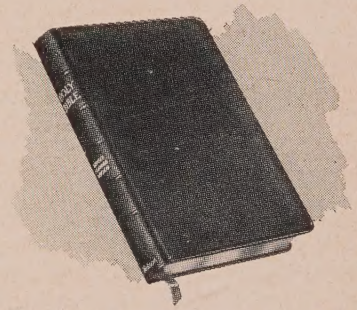

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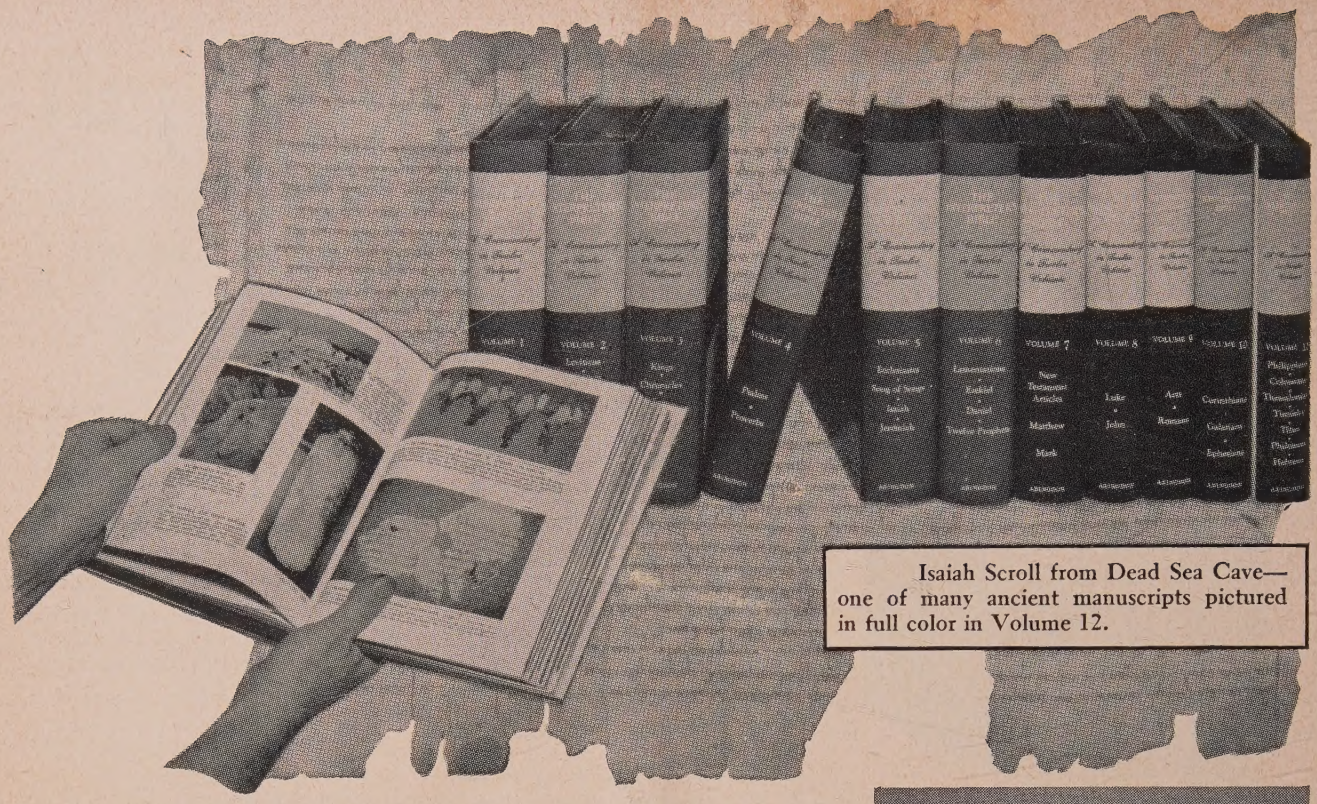

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